

Almanac

for the
Reformed Church
1882



While the earth remaineth, seed-time, and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. GEN. 8: 22.

The Year of Our Lord 1882.

This is a common year of 365 days. It is the 106th of the independence of the United States; the 6595th of the Julian Period; the 5643d of the Jewish Era (commencing September 11th); the 1300th of the Mohammedan Era (commencing November 12th); the 366th since the commencement of the Great Reformation, and the 320th since the publication of the Heidelberg Catechism.

Church Account.

Sunday Letters	A.	Easter	April 2.
Epact	11.	Whitsuntide	May 28.
Golden Number	2.	Trinity	June 4.
Circle of the Sun	15.	1. Sunday of Advent	Dec. 3.

Ember Days.

The 1st of March. 31st of May. 20th of September. 20th of December.













The Four Seasons.

Spring begins March 20th 12. 8 P. M. | Fall begins September 22d 11.12 P. M.
 Summer begins June 21st 8.10 A. M. | Winter begins December 21st 5.2 P. M.
 ♃ Jupiter is the ruling planet of this year.

Eclipses in the Year 1882.

In 1882 there will be two Eclipses, both of the sun.
 The first is a Total Eclipse of the sun, May 17th, invisible; visible in Africa, Europe and Asia.
 The second is an Annular Eclipse of the sun, November 10th, invisible; visible in Australia and the southern part of the Pacific Ocean.
 Passing of Venus December 6. visible in the United States.
 8.49 A. M. — 2.24 P. M.
 Time 5 hours 35 minutes

Explanation.

 Aries	 Cancer	 Libra	 Capricornus
 Taurus	 Leo	 Scorpio	 Aquarius
 Gemini	 Virgo	 Sagittarius	 Pisces
☉ Sun	♀ Venus	♃ Jupiter	♅ Uranus
☿ Mercury	♂ Mars	♄ Saturn	☾ Moon
♊ Descending Node:	Moon or Planet runs through the Ecliptic North.		
♋ Ascending Node:	Moon or Planet runs through the Ecliptic South.		
♌ Conjunction.	☐ Quadrature.	♍ Opposition.	

Apogæum — Distance from Earth | Perigæum — Near Earth | Aphelion — Distance from Sun
 | Perihelion — Near Sun.



The Old Year.

What did you bring to us, Old Year?
 Many a hope and many a fear;
 Smiles a few, but many a tear;
 Many a heartache for days together;
 Many a taste of frosty weather;
 Many a wish ungratified;
 Many a happiness denied.
 But you brought, us, too, the rosy day,
 Let its troubles have been what they may;
 You brought the dawn, with its filmy light,
 Woven out of the infinite;
 The early anemone in the wood,
 And all the delicate sisterhood;
 Out of your treasure-house you brought
 The season's tapestries, enwrought
 With wild and beautiful devices,
 And fragrant with all fragrant spices;
 The scarlet and gold of the autumn leaf,
 The corn in the ear, the wheat in the sheaf;
 The witchery of the snow, that weaves
 After the pattern of stars and leaves,
 And "the light that never from land or sea"
 Borrowed half of its poetry.

1*

The New Year.

Silent and white
 Thro' the dim night
 Fell the soft snow,
 Now fast, now slow,
 Making the posts
 Like sheeted ghosts,
 Robing the woods
 In finer goods
 Than ever were spun by mortal skill,
 And bleached on the sunny side of the hill,
 Where fringes are woven by weavers, where
 The warp is mist, and the woof is air;
 The world is dressed like a bride in white,
 Although the poor old year died last night.
 Drop not a tear
 On the cold bier
 Of the brave year
 Whose corse is here.
 His work is done,
 And battle's won,
 We welcome here
 The new-born year,
 May no red vein
 Make a red stain
 On the robe white
 Wove last night,
 So ring the soft,
 Sweet bells aloft,
 Ring the true chime
 Of the good time,
 Ring loud and clear
 For this New Year.

3

1st Month

JANUARY,

31 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN SLOW	ASPECTS OF PLANETS
			RISES	SETS	RISES	SETS	RI. & Se.	SIGNS		
			H. M.	H. M.	H. M.	H. M.	H. M.		M.	
Sunday New Year			Luk. 2: 21.		Gal. 3: 23-29.		Day's length:		Cleveland 9h. 10m.	
									Philadelphia 9h. 18m.	
S.	1	NEW YEAR	7 25 4	35	7 21 4	39	4 22		4	Moon in ♄
M.	2	Mar. Holy Script.	7 25 4	35	7 21 4	39	5 13		4	
T.	3	Gordius	7 24 4	36	7 20 4	40	6 4		5	♄ ♄
W.	4	Titus	7 24 4	36	7 20 4	40	rises		5	Full Moon 5.30 M.
T.	5	Simeon	7 23 4	37	7 19 4	41	5 54		6	♄ ♄ ☉ Superior.
F.	6	Epiphany	7 23 4	37	7 19 4	41	6 51		6	
S.	7	Widukind	7 22 4	38	7 18 4	42	7 50		7	☾ in Apogee
Epiphany			Matth. 2: 1-12.		Jes. 60: 1-6.		Day's length:		Cleveland 9h. 16m.	
									Philadelphia 9h. 24m.	
S.	8	Serverinus	7 22 4	38	7 18 4	42	8 48		7	♄ south 8.16
M.	9	Cath. Zell	7 21 4	39	7 17 4	43	9 49		7	7 * south 8.17 E.
T.	10	Paul Thebes	7 20 4	40	7 17 4	43	10 40		8	
W.	11	Fructuosus	7 20 4	40	7 16 4	44	11 42		8	
T.	12	J. Chastellian	7 19 4	41	7 15 4	45	morn		8	L. Quarter 10.19 M.
F.	13	Hilary	7 18 4	42	7 14 4	46	12 40		9	♄ south 6.56 E.
S.	14	Felix	7 17 4	43	7 13 4	47	1 59		9	
1st Sunday after Epiphany			Luke 2: 41-52.		Romans 12: 1-6.		Day's length:		Cleveland 9h. 28m.	
									Philadelphia 9h. 34m.	
S.	15	John D' Laski	7 16 4	44	7 13 4	47	3 9		9	Moon in ♄
M.	16	Geo. Spalatin	7 16 4	44	7 12 4	48	4 19		10	
T.	17	Antony	7 15 4	45	7 11 4	49	5 22		10	
W.	18	J. Blackader	7 14 4	46	7 10 4	50	6 16		10	♄ ♄ ♄ sets 6.50 M.
T.	19	H. Catechism	7 14 4	46	7 9 4	51	sets		11	New Moon 11.9 M.
F.	20	Sebastian	7 13 4	47	7 8 4	52	6 40		11	☾ in Perigee
S.	21	Agnes	7 12 4	48	7 7 4	53	7 56		11	☉ ent.
2nd Sunday after Epiphany			John 2: 1-11.		Romans 12: 7-16.		Day's length:		Cleveland 9h. 38m.	
									Philadelphia 9h. 48m.	
S.	22	Vincent	7 11 4	49	7 6 4	54	9 5		12	
M.	23	Isaiah	7 11 4	49	7 5 4	55	10 12		12	
T.	24	Timothy	7 10 4	51	7 4 4	56	11 16		12	☿ stands still
W.	25	Paul's Conversion	7 9 4	51	7 3 4	57	morn		13	☿ ♄ ☉
T.	26	Policarp	7 8 4	52	7 2 4	58	12 22		13	FQ: quarter 2.16 M.
F.	27	Chrysostom.	7 7 4	53	7 1 4	58	1 6		13	
S.	28	Charlemagne	7 6 4	54	7 1 4	59	2 22		13	
3d Sunday after Epiphany			Matth. 8: 1-13.		Romans 12: 17-21.		Day's length:		Cleveland 9h. 52m.	
									Philadelphia 10h. 0m.	
S.	29	Juventin	7 4 4	56	7 0 5	0	3 16		13	Moon in ♄
M.	30	H. Mueller	7 3 4	57	7 0 5	0	4 7		14	♄ ♄
T.	31	Hans Sachs	7 2 4	58	6 59 5	1	4 55		14	

Conjectures of the Weather.

1.-2. changeable. 3.-4. cloudy. 5.-6. cold. 7.-8. clear. 9.-10. snow. 11.-13. coldest days. 14.-16 mild. 17.-18. cloudy. 19.-20. snow. 21. clear. 22.-23. pleasant. 24.-25. changeable. 26.-28. clear cold. 29.-31. mild clear.

The Reformed Church.

A SKETCH OF ITS HISTORY, DOCTRINES GOVERNMENT AND DISCIPLINE.

1. THE HISTORY OF THE REFORMED CHURCH.

Properly to understand the origin and History of the Reformed Church (or the German Reformed Church), certain facts must be called to mind with respect to the GREAT REFORMATION of the Christian Church in the sixteenth century. It is a well-established fact, that the earliest of the Protestant Reformers was **ULRICH ZWINGLI**, and that he commenced the work of reformation, and laid the foundation of the Reformed Church, as a separate community, in Switzerland, in the year 1516 : hence 366 years ago, and one year before Martin Luther commenced a similar work in Germany. Hence the Reformed Church is considerably older than the Presbyterian and the Episcopal, and still more so than the Congregational, the Baptist or the Methodist bodies. In the further progress of this great reformation the larger portion of Germany became Lutheran, only about one-fourth of the German lands and provinces becoming Reformed ; but outside of the German lands only Scandinavia (Sweden, Norway and Denmark) accepted the Lutheran confessions. In the other European lands the Protestants became known as forming the *Reformed Churches*. The greatest, most talented, and most logical theologian of that age, *John Calvin*, a Frenchman, but laboring mostly in Geneva, Switzerland, from that point as a centre did much to strengthen the foundations of the Reformed Churches in Europe, and to extend the influence of the Reformed theology, by means of his writings, his vast correspondence, and his personal influence.

In all these European lands the Reformed Churches were in substantial accord, in respect to Doctrines, Government, Worship and Discipline. In this way arose the following Churches, the most of which exist to the present day.

1. The Reformed Church of Switzerland.
2. The Reformed Church of France.
3. The Reformed Church of Scotland (which a century later took the name of PRESBYTERIAN CHURCH, in opposition to the EPISCOPAL party).
4. The Reformed Churches of Germany (as in the Palatinate, in Hesse, in Lippe, in

Friesland, in Anhalt, in the Rhine Provinces, in Westphalia etc).

5. The Reformed Church of England and Ireland (now generally known as the Episcopal Church, or the Church of England).

6. The Reformed Church of Holland.

7. The Reformed Churches of Hungary and Bohemia (generally known as Calvinists).

The Reformed Church has thus, in Europe, a history of over 360 years, and in America it has a history of over 120 years.

The founders of the German branch of the Reformed Church in America, were families, who, equally with the Pilgrims of New England, fled from cruel religious persecutions, in order to settle in these western wilds. They were a God-fearing people, and brought their Bibles and their Catechisms with them. Soon after the territory of Pennsylvania was granted to Wm. Penn by the King of England, in 1681, members of the Reformed Church, from the Palatinate and Switzerland commenced to settle in the new colony. As early as 1730 the following report was made to the Synod of South Holland. "Not long after the first settlement many of the oppressed inhabitants of Germany, and particularly out of the Palatinate, and the districts of Nassau, Waldeck, Witgenstein, and Wette-rau, emigrated to Pennsylvania with their wives and children." From this time on German emigration increased, so that in a single year more than thirty thousand left the Palatinate alone, to seek a Patmos in the new world. They settled at first near Philadelphia, but later mainly in the fertile valleys of Eastern Pennsylvania, New Jersey and Maryland ; thence along these same valleys in Virginia, North and South Carolina. To their descendents have been joined many thousands of later emigrants, from all parts of Germany ; and so from the little vine planted by the fathers, there has grown a powerful organization, with Colleges, Theological Seminaries, Female Seminaries, Orphan Homes, and Benevolent Societies, with a roll of ministers now numbering nearly 800, and with about 160,000 communicant members.

The different Presbyterian and Reformed bodies are therefore, historically and theologically, DAUGHTERS OF ONE FAMILY (The Reformed Family of Churches) of which the Reformed Church (German) is the oldest in point of years, though not the largest nor the best known.

2nd Month

February

28 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago SUN				Philadelphia SUN				MOON		SUN FAST	ASPECTS OF PLANETS
			RISES	SETS	H.	M.	RISES	SETS	H.	M.	Ri. & Se.	SIGNS		
W.	1	Ignatius	7	14	59		6	58	5	2	5	34	14	Sirius south 9.37 E.
T.	2	Purif. Virg.	7	05	0		6	57	5	3	6	12	14	☐ Neptune ☉
F.	3	Ansgar	6	59	5	1	6	56	5	4	rises	☉	14	Full Moon 12.30
S.	4	Rhab. Maurus	6	57	5	3	6	55	5	5	6	36	14	Moon in Apogee.
Septuagesima Sunday			Matth. 20: 1-16 1 Cor. 9: 24-10: 5.				Day's length:				Cleveland 10h. 8m. Philadelphia 10h. 12m.			
S.	5	P. J. Spener	6	56	5	4	6	54	5	6	7	37	14	
M.	6	Amandus	6	55	5	5	6	53	5	7	8	38	14	☐ ♃ ☉
T.	7	George Wagner	6	54	5	6	6	52	5	8	9	44	14	
W.	8	John Cooper	6	53	5	7	6	51	5	9	10	47	14	♄ in Perihelion
T.	9	Apollonia	6	52	5	8	6	49	5	11	11	49	15	Moon in ♄
F.	10	F. T. Otinger	6	51	5	9	6	48	5	12	morn	☉	15	L. Quarter 3.5 M.
S.	11	Hugo of St. Victor	6	50	5	10	6	47	5	13	12	53	15	
Sexagesima Sunday			Luke 8: 4-15. 2 Cor. 11: 19-12: 9.				Day's length:				Cleveland 10h. 22m. Philadelphia 10h. 28m.			
S.	12	Lady J. Grey	6	49	5	11	6	46	5	14	2	1	15	
M.	13	C. F. Schwarz	6	48	5	12	6	44	5	16	3	4	15	♄ sets 11.26 E.
T.	14	B. of Querfurt	6	47	5	13	6	43	5	17	3	59	14	Orion south 7.55 E.
W.	15	Jacob of Loh	6	45	5	15	6	42	5	18	4	49	14	
T.	16	M. Desuebas	6	44	5	16	6	40	5	20	5	51	14	
F.	17	Constantin	6	43	5	17	6	39	5	21	sets	☉	14	New Moon 9.21 E.
S.	18	Simon, Mar. 107.	6	42	5	18	6	37	5	23	6	44	14	☾ ♄ ♀ ♄
Estomihi Sunday			Luke 18: 31-43. 1 Cor. 13.				Day's length:				Cleveland 10h. 38m. Philadelphia 10h. 48m.			
S.	19	Mesrob	6	41	5	19	6	36	5	24	7	51	14	☉ ent. in ♄
M.	20	Sadoth	6	40	5	20	6	35	5	25	8	58	14	♄ ♀ ☉ Superior
T.	21	Clarnoon	6	38	5	22	6	33	5	27	10	2	14	
W.	22	Washington	6	36	5	24	6	32	5	28	11	7	14	♄ ♄ ♄
T.	23	B. Ziegenbalg	6	34	5	26	6	31	5	29	morn	☉	14	♄ ♄ ♄ Moon in ♄
F.	24	Matthias	6	33	5	27	6	30	5	30	2	1	13	F. Quarter 4.2 E.
S.	25	Casp. Olevianas	6	32	5	28	6	29	5	31	12	57	13	
Invocavit Sunday			Matth. 4: 1-11. 2 Cor. 6: 1-10.				Day's length:				Cleveland 11h. 58m. Philadelphia 11h. 4m.			
S.	26	Bernhard Haller	6	31	5	29	6	28	5	32	1	50	13	♄ ☉ ♄
M.	27	M. Bucer	6	30	5	30	6	26	5	34	2	37	13	♄ south 8.13 E.
T.	28	T. de M. Corvin	6	28	5	32	6	25	5	35	3	20	13	Spica rises 9.6 E.

Conjectures of the Weather.

1. cloudy. 2.-3. changeable with snow. 4.-6. mild. 7.-8. cloudy. 9. snow. 10.-11. N. W. wind. 12.-14. cold. 15.-16. mild. 17. changeable. 18.-19. pleasant. 20.-22. rain and snow. 23.-24. N. W. wind. 25.-27. cold. 28. cloudy.

2. THE DOCTRINES OF THE REFORMED CHURCH.

The doctrines held and confessed in the Reformed Church are set forth plainly, succinctly, and in living connection with each other and with Christ, in the *Heidelberg Catechism*. This is the ONLY CREED of this Church. The many other Creeds, Symbols and Catechisms in the Reformed family of Churches are all highly esteemed. The REFORMED ALLIANCE which met in Philadelphia in 1880 was constituted of representatives from forty-nine different branches of the REFORMED FAMILY. A committee will be appointed to draw up a CONSENSUS (or general agreement) of the doctrines of these bodies. But so far as the Reformed Church is concerned, no other book is authoritative or a standard of doctrine, except the Heidelberg Catechism. This is not a modern production, born of the changing views of the age, but it was the product of the warm life of the Reformation age in its best period. This Catechism holds so high a position in the Reformed Church because it fills a DOUBLE OFFICE. First, it is the Authorizer Creed, or Standard of Doctrine. Second, it is the book to be used in the religious instruction of those about to become full members of the Church. This double function of the book must always be kept in mind.

If we look at it now, as a body of Christian Doctrine, any one who will impartially read and study it, will see that it sets forth *the very heart of the Gospel*, and the necessary doctrines related to the same. There are many points of doctrine, on which men have differed widely, and which they have debated warmly, that are left altogether free to each one's judgment, in this Creed, because they refer not, directly at least, to the essence of the Gospel, and are subjects about which men may very naturally differ. Therefore they are properly left open to the conscientious examinations of each one. It is well known, that the Creed of the Reformed Church is founded reverently and entirely upon the revelations of the Sacred Scriptures. The Catechism was drawn up at Heidelberg, Germany, for the express purpose of being an expression of the faith of the Reformed Church, to be laid before the German Diet and its Roman Catholic Emperor. It is a historical fact, that it met with uncommon favor in that age, not only in Germany and in Switzerland, but in France, Holland, England, and Scotland. Indeed it was subse-

quently approved and endorsed, as a true expression of the faith of the Reformed Churches by all branches of the Reformed Family. This Reformed Family (including, as it does, the Presbyterian, Congregational, Episcopal, Methodist etc.) now embraces the largest and most active protestant communities in the world. Hence we regard the Heidelberg Catechism as, beyond all question, the best and most celebrated of all the Reformed Confessions.

In respect to the doctrines of the Catechism we may say that prominence is given throughout to the "*Doctrines of Grace*". By this we mean that circle of doctrines which teach, that God's plan of salvation for man is not a salvation on the ground of his worthiness, or his works, or his knowledge, or his culture, but a salvation based on the free grace of God in Christ Jesus. This, as is well known, is the great burden of Paul's Epistle to the Romans, and agrees with the spiritual experience of Christians of all ages. These doctrines of grace have sometimes been overlaid with minute metaphysical deductions of reason, that have called forth opposition, and produced a large number of sects. But the Reformed Church holds and teaches them in the simplest and most Scriptural form. "I am righteous before God, not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God; and that I cannot receive or apply the same to myself in any other way than by faith only" (see Cat. 61).

The Catechism makes *Christ* (His person and work in inseparable union) *central* in its theology and religious teachings. It is in truth one of the great merits of this Catechism, as is becoming more and more plain with each succeeding century, that it does not make any one doctrine, or work, the central object, on which faith must fix itself, but it gives this place to Christ himself; not to any doctrine concerning Christ, nor even to Christ's teachings, nor to any of the peculiar doctrines of Christianity (though these are very important), but the great object of faith is *Christ himself*, thus agreeing with the Scriptures "Believe on the Lord Jesus Christ, and thou shalt be saved."

It lays special stress upon a *living Union with Christ*. The doctrine of the "*Mystical Union of Believers with Christ*" is one that is too much overlooked in most Creeds; at least

3rd Month

March,

31 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago				Philadelphia				MOON			SUN EAST	ASPECTS OF PLANETS
			SUN				SUN				Ri. & Se.				
			RISES	SETS	H.	M.	RISES	SETS	H.	M.	Ri.	Se.	NS		
			H.	M. <td>H.</td> <td>M.<td>H.</td><td>M.<td>H.</td><td>M.<td></td><td></td><td>M.</td><td></td></td></td></td>	H.	M. <td>H.</td> <td>M.<td>H.</td><td>M.<td></td><td></td><td>M.</td><td></td></td></td>	H.	M. <td>H.</td> <td>M.<td></td><td></td><td>M.</td><td></td></td>	H.	M. <td></td> <td></td> <td>M.</td> <td></td>			M.		
W.	1	EMBER DAY	6 26	5 34	6 23	5 37	4 0		13						
T.	2	John Wesley	6 24	5 36	6 22	5 38	4 36		12		2	sets 11.36 E.			
F.	3	Bathilde	6 22	5 38	6 21	5 39	5 30		12		1	in Apogee			
S.	4	Geo. Wishart	6 20	5 40	6 20	5 40	rises		12		Full Moon	7.18 E.			
Reminiscere Sunday			Matth. 15: 21-28. 1 Thes. 4: 1-7.				Day's length:			Cleveland 11h. 22m. Philadelphia 11h. 24m.					
S.	5	Thomas of Aquin.	6 19	5 41	6 18	5 42	6 54		12			Sirius south 7.34 E.			
M.	6	Zach. Ursinus	6 17	5 43	6 17	5 43	7 56		11		8				
T.	7	Perpet & Felie	6 16	5 44	6 16	5 44	8 57		11						
W.	8	Philemon	6 15	5 45	6 15	5 45	9 58		11			Spica rises 8.36 E.			
T.	9	Cyrill & M ethodisius	6 13	5 47	6 14	5 46	10 58		11						
F.	10	40 Martyrs	6 12	5 48	6 12	5 48	11 59		11			Moon in ♌			
S.	11	William Hoseus	6 11	5 49	6 11	5 49	morn		10						
Oculi Sunday			Luke 11: 14-28. Eph. 5: 1-9.				Day's length:			Cleveland 11h. 40m. Philadelphia 11h. 42m.					
S.	12	Gregory	6 10	5 50	6 10	5 50	12 52		10			L. Quarter 3.59 E.			
M.	13	Rudericus	6 9	5 51	6 9	5 51	1 50		10						
T.	14	Mathilda	6 7	5 53	6 8	5 52	2 49		9						
W.	15	Thomas Cranmer	6 6	5 54	6 7	5 53	3 20		9			Orion south 6.18 E.			
T.	16	Heribert	6 5	5 55	6 5	5 55	4 0		9						
F.	17	Patricius	6 3	5 57	6 4	5 56	4 34		9		♂	♂	♀		
S.	18	Alexander	6 2	5 58	6 3	5 57	5 9		8		♂	♂	♂	in Perigee	
Laetare Sunday			John 6: 1-15. Gal. 4: 21-31.				Day's length:			Cleveland 11h. 58m. Philadelphia 11h. 59m.					
S.	19	Mary & Martha	6 1	5 59	6 1	5 59	sets		8			New Moon 6.49 M.			
M.	20	Amb. of Siena	6 0	6 0	6 0	6 0	7 45		8						
T.	21	Benedict	5 59	6 1	5 59	6 1	8 50		7						
W.	22	Nich. v. d. Fluee	5 58	6 2	5 58	6 2	9 51		7		♂	♂	♂		
T.	23	Wolff of Anhalt	5 56	6 4	5 57	6 3	10 51		7		♂	♂	♂		
F.	24	Flörentius	5 55	6 5	5 56	6 4	11 47		6						
S.	25	Gabriel	5 53	6 6	5 54	6 6	morn		6			Moon in ♌			
Judica Sunday			John 8: 46-59. Heb. 9: 11-15.				Day's length:			Cleveland 12h. 16m. Philadelphia 12h. 14m.					
S.	26	Emanuel	5 52	6 8	5 53	6 7	12 30		6			F. Quarter 8.5 M.			
M.	27	Lindger	5 51	6 9	5 52	6 8	1 15		6		♂	♂	♂		
T.	28	Gideon	5 50	6 10	5 50	6 10	1 56		5		♂	sets 9.37 E.			
W.	29	Eustasius	5 49	6 11	5 49	6 11	2 31		5			Altan rises 12.45 M.			
T.	30	Guidio	5 47	6 13	5 48	6 12	3 3		5		♂	in Apogee			
F.	31	Amos	5 45	6 15	5 46	6 14	3 33		4						

Conjectures of the Weather.

1.-3 cold. 4.-5. mild. 6.-8. pleasant. 9.-11. cold. 12.-13. mild rain and snow. 14.-16. pleasant. 17.-19. N. W. Storm. 20.-21. cloudy. 22.-23. changeable. 24.-25. clear. 26.-27. rain. 28.-29. cold. 30.-31. pleasant.

we find it nowhere expressed so clearly and so emphatically as in this Catechism. It is a very prominent doctrine of the New Testament (Gal. 2:20. — Rom. 12:4, 5. — Eph. 4:15. — John 15:1-7 etc). None is of more value in Theology, and in practical Christian life and growth in holiness. None is more frequently brought forward in the Heid. Catechism. "Only those are saved by Christ, *who are ingrafted into him*, and receive all his benefits by a true faith", (Cat. 20). "I am a Christian, *because I am a member of Christ by faith*" (32). "The Holy Spirit is given to me, to make me by a true faith a *partaker of Christ and all his benefits*" (53) etc. The Catechism also clearly states and enforces "the misery of man", in his natural state, as one lying under inherited corruption of nature, and under condemnation on account of actual sin; a view not only Scriptural, but confirmed by all experience. These doctrines (namely, The Misery of Man, The Grace of God, The Life and Sacrifice of Christ, and the Mystical Union of believers with him) may be called "THE CENTRAL DOGMAS OF CHRISTIANITY."

It is not necessary here to set forth all the doctrines of this Creed singly, since the reader is referred to the book itself.

THE FIRST PART (1—11) formulates the doctrines that relate to man, namely:

- Original Righteousness.
- Man's Fall.
- Man's Sinfulness, Original Sin and Actual Sin.
- The Punishment of Sin, temporal and eternal.

THE SECOND PART (12—85) formulates the doctrines connected with "*the way of Salvation*", namely:

- The Redemption of Man.
- The Satisfaction required by the Law.
- The nature of the Mediator.
- The Person of the Mediator.
- The Gospel.
- The Nature of True Faith.
- The Apostles' Creed.
- The Trinity.
- God the Father, and the Creation.
- Providence.
- The Redeemer.
- The Christ.
- The Mystical Union.
- The Person of Christ.

His Conception, Life, Sufferings, Burial, Hellish Agonies, Resurrection, Session at the Right Hand of God.

- His Second Coming.
- The Holy Ghost.
- The Church.
- The Communion of Saints.
- The Forgiveness of Sins.
- The Resurrection and Ascension of Christians.
- The Life Everlasting.
- Justification.
- Origin of Faith.
- The Sacraments.
- Baptism.
- Infant Baptism.
- The Lord's Supper.
- The Keys of the Kingdom.
- Christian Discipline.

THE THIRD PART (86—129) formulates the doctrines relating to the CHRISTIAN LIFE OF THANKFULNESS, namely:

- Christian Thankfulness.
- Conversion (including Sanctification).
- Good Works.
- The Law of God.
- Explanation of the Ten Commandments.
- The Use of the Law.
- Prayer.
- The Lord's Prayer.

3. THE GOVERNMENT OF THE REFORMED CHURCH.

The order of Government, of the Reformed Church at large, and of individual congregations, as will be seen by a study of its Constitution, is Biblical, efficient, and favorable to the rights of all, both members and ministers. It is set forth in full in the Church Constitution, which is the supreme law of the Church as a visible community. It is known as the *Presbyterial order* (not the *Presbyterian*, as it is far older than this latter; this latter is only an excellent example of the Presbyterial order). The following are its fundamental principles:

The equality of all ministers of the Gospel (i. e. no two-fold or three-fold order of ministers).

Government by a series of Church Judicatories, or Assemblies (in the Reformed Church the ascending series is, Consistory, Classis, Synod, General Synod).

Equality of the lay or ruling-elders, in these courts, with the teaching elders or ministers, (hence these assemblies are the representatives of the congregations).

4th Month

April,

30 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago				Philadelphia				MOON		SUN ABOVE	ASPECTS OF PLANETS
			SUN		SETS		SUN		SETS		Ri. & Se. SIGNS			
			RISES	SETS	RISES	SETS	RISES	SETS	RISES	SETS	H. M.	H. M.	M.	
S.	1	Theodora	5 44	6 16	5 45	6 15	4 10	7	4	10	7	4	Sirius sets 10.29 E.	
Palm Sunday			Matth. 21: 1-9. Phil. 2: 5-11.				Day's length:				Cleveland 12h. 34m. Philadelphia 12h. 32m.			
S.	2	Theodosia	5 43	6 17	5 44	6 16	4 40	7	4	10	7	4	☐ ☽ ☉	
M.	3	G. Tersteegen	5 42	6 18	5 43	6 17	rises	7	3	10	7	3	Full Moon 12.18 E.	
T.	4	Ambrose	5 41	6 19	5 42	6 18	7 36	7	3	10	7	3		
W.	5	Chr. Servier	5 40	6 20	5 41	6 19	8 44	7	3	10	7	3	7 * sets 10.12 E.	
T.	6	MAUNDY THURSDAY	5 39	6 21	5 40	6 20	9 51	7	3	10	7	3	Moon in ♍	
F.	7	GOOD FRIDAY	5 38	6 22	5 39	6 21	10 56	7	2	10	7	2		
S.	8	Albr. Duerer	5 36	6 24	5 37	6 23	11 53	7	2	10	7	2	Orion sets 11.11 E.	
Easter Sunday			Mark 16: 1-8. 1 Cor. 5: 6-8.				Day's length:				Cleveland 12h. 50m. Philadelphia 12h. 48m.			
S.	9	EASTER	5 35	6 25	5 36	6 24	morn	7	2	10	7	2	♄ sets 9.19 E.	
M.	10	Fulbert	5 34	6 26	5 35	6 25	12 50	7	2	10	7	2		
T.	11	Leo the Great	5 33	6 27	5 34	6 26	1 34	7	1	10	7	1	L. Quarter 1.1 m.	
W.	12	Sabas	5 32	6 28	5 33	6 27	2 16	7	1	10	7	1		
T.	13	Iustinus	5 31	6 29	5 32	6 28	2 48	7	1	10	7	1	♄ gr. H. L. N.	
F.	14	Tyburtus	5 29	6 31	5 30	6 30	3 17	7	1	10	7	1		
S.	15	Simon Dach	5 28	6 32	5 29	6 31	3 48	7	1	10	7	1	☾ in Perigee	
Quasimodogeniti Sunday			John 20: 19-31. 1. John 5: 4-11.				Day's length:				Cleveland 13h. 6m. Philadelphia 13h. 4m.			
S.	16	Calixtus	5 27	6 33	5 28	6 32	4 32	7	0	10	7	0	♄ ♄ ♄	
M.	17	Mappalicus	5 26	6 34	5 27	6 33	sets	7	1	10	7	1	New Moon 4.10 E.	
T.	18	Luther at Worms	5 25	6 35	5 26	6 34	7 40	7	1	10	7	1	☾ ☽ ♀ ♀	
W.	19	Melanchton	5 24	6 36	5 25	6 35	8 39	7	1	10	7	1	♄ ♀ ♀. ☽ ♄ ♄	
T.	20	Bugenhagen	5 22	6 38	5 23	6 37	9 39	7	1	10	7	1	Moon in ♍	
F.	21	Anselm of Cant	5 20	6 40	5 21	6 39	10 29	7	1	10	7	1	☉ ent. in ♋	
S.	22	Origenes	5 18	6 41	5 19	6 42	11 16	7	2	10	7	2	♄ sets 8 E.	
Miser. Domini Sunday			John 16: 12-16. 1 Peter 2: 21-25.				Day's length:				Cleveland 13h. 26m. Philadelphia 13h. 24m.			
S.	23	Adelbert	5 17	6 43	5 17	6 43	11 59	7	2	10	7	2		
M.	24	Wilfried	5 16	6 44	5 16	6 45	morn	7	2	10	7	2	♄ ♄ ♄	
T.	25	Mark	5 15	6 45	5 15	6 46	12 50	7	2	10	7	2	F. Quarter 1.27 m.	
W.	26	Trubert	5 14	6 46	5 14	6 47	1 21	7	2	10	7	2	♀ sets 7.50	
T.	27	Otto Catelin	5 12	6 48	5 13	6 47	1 53	7	2	10	7	2	☾ in Apogee	
F.	28	Fr. Myconius	5 11	6 49	5 12	6 48	2 19	7	3	10	7	3		
S.	29	L. of Berquin	5 10	6 50	5 11	6 49	2 49	7	3	10	7	3		
Jubilate Sunday			John 16: 16-23. 1 Peter 2: 11-20.				Day's length:				Cleveland 14h. 44m. Philadelphia 13h. 40m.			
S.	30	Geo. Calixt	5 8	6 52	5 10	6 50	3 17	7	3	10	7	3	Spica south 10.46 E.	

Conjectures of the Weather.

1.-3. warm. 4. showers. 5.-6. cool weather. 7.-9. clear pleasant. 10.-12. changeable. 13.-14. rain. 15.-17. pleasant. 18.-19. clear. 20.-21. pleasant warm. 22. showers. 23.-25. pleasant. 26.-27. warm. 28. clear. 29.-30. rain.

Congregational-officers in each congregation (these are the Elders and the Deacons).

The form of government is therefore the prototype of what is known as THE REPUBLICAN in the sphere of civil affairs.

Each congregation manages its own affairs, elects its own officers (pastor, elders and deacons), so as to give free scope to the talents and gifts of all the members. It adopts its own congregational constitution, in which it fixes the number of elders and deacons, the time of their election and the rights and duties of the members. The minister remains with the congregation so long as it is their will, and until he resigns. The elders and deacons are not elected for life, but for a specific term of years. When their time is up they retire, unless re-elected. As the congregation needs an oversight in addition to that of the Pastor, the Pastor, Elders and Deacons form a local assembly, (the first in the series), which manages and superintends all its affairs, and to whom any member may appeal when his rights are infringed upon. All discipline in the congregation is exercised by this body. But as even Consistories, Pastors and Congregations may go wrong sometimes, and need the help and sympathy of others of the same faith, a higher court is formed of the congregations and ministers within a specified district (usually one or more counties) and this is called the *Classis*. This *Classis* holds a regular meeting (usually lasting a week, of which the Lord's Supper on the Sunday forms the centre) every year, to review the work of the pastors and congregations, and to lay out new work for the upbuilding of the Kingdom of Christ. A still higher Court is formed by the congregations and ministers within a larger district (one or more States, or the part a State, and embracing from 4 to 8 Classes). This meets regularly once every year, is composed of an equal number of ministers and elders, and reviews the work of the Classes, and considers matters relating to the interests of the whole district. The highest Court is styled the *General Synod*, convenes triennially, and reviews the work of the Synods and Classes. These bodies at the present time number as follows :

- 1 General Synod.
- 6 Synods.
- 49 Classes.
- 1403 Consistories.

This form of government has stood the test of a long experience, and is one, towards the essential principles of which all others (except the Roman Catholic) are year by year gravitating. For the Congregationalists have of late years introduced the presbyterial feature of a General Council; the Methodists have adopted lay-delegates; and even the Episcopal Church has adopted the presbyterial element of lay-delegates in all its conventions.

The General Constitution, first of all, defines the NUMBER OF OFFICES in the Church as being four : namely, Ministers, Teachers of Theology, Elders and Deacons.

Articles 1 to 14 explain the successive steps that must be taken to become a minister in the Church. The candidate must be of pious life and properly educated. He is expected, as a rule, to take a full course of education, both in a College and a Theological Seminary; to be carefully examined by a Classis or Synod; to subscribe a formula pledging himself to preach and defend the doctrines taught in the Bible as confessed in the Heidelberg Catechism; and to receive license to preach.

On receiving a regular call from a pastoral charge he is solemnly ordained, and installed in his field of labor. He must devote himself wholly and conscientiously to his great work. He stands under the care of the Church Courts, and if he falls into sin is subject to discipline.

Arts. 15 to 19, explain the duties of Teachers of Theology, the manner of their election, the solemn oath of office they must take, and the provision that shall be made for them in old age.

Arts. 20—22, define the congregational offices, namely those of elders and deacons, their several duties and the manner of their election.

In the *Second Part* the Constitution carefully treats of the ascending Series of Assemblies, by means of which the efficient Government of the Church is to be carried forward, at every point carefully conserving the rights of all. These are four in number as follows :

- 1. The Consistory
- 2. The Classis
- 3. The Synod (or, District Synod)
- 4. The General Synod.

5th Month

May,

31 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago				Philadelphia				MOON		SUN SLOW	ASPECTS OF PLANETS	
			SUN		SETS		SUN		SETS		Ri. & Se. SIGNS				
			RISES	H. M. H. M.	RISES	H. M. H. M.	RISES	H. M. H. M.	Ri. & Se.	H. M. H. M.					
M.	1	Phil. & James	5	7	6	53	5	8	6	52	3 48		3	Venus sets 8.1 E.	
T.	2	Athanasius the Great	5	6	6	54	5	7	6	53	4 20		3		
W.	3	Monica	5	5	6	55	5	6	6	54	rises		3	Full Moon 3.2 E.	
T.	4	Florian	5	3	6	57	5	5	6	55	8 40		3	Moon in ♋	
F.	5	Fred. the Wise	5	2	6	58	5	4	6	56	9 45		3		
S.	6	Epishens	5	1	6	59	5	3	6	57	10 42		4	♄ ♃ ☉	
Cantate Sunday			John 16: 5-31. James 1: 16-21.				Day's length:				Cleveland 14h. 0m. Philadelphia 13h. 56m.				
S.	7	Otto I. Flavia Dom.	5	0	7	0	5	2	6	58	11 30		4	♄ in Perihelion	
M.	8	Stanislaus	4	5	9	7	1	5	1	6	59	morn		4	♃ sets 7.44 E.
T.	9	Gregor of Naz.	4	5	8	7	2	5	0	7	0	12 4		4	
W.	10	Victoria	4	5	7	7	3	4	5	9	7	12 40		4	L. Quarter 7.6 m.
T.	11	John Arndt	4	5	6	7	4	4	5	9	7	1 10		4	
F.	12	Miletius	4	5	6	7	4	4	5	8	7	2 1 41		4	♃ in Perigee
S.	13	Servatius	4	5	5	7	5	4	5	7	7	3 2 11		4	♄ ♄ ♃
Rogate Sunday			John 16: 23-30. James 1: 22-27.				Day's length:				Cleveland 14h. 12m. Philadelphia 14h. 8m.				
S.	14	Pachomius	4	5	4	7	6	4	5	6	7	4 2 41		4	♄ sets 11.15 E.
M.	15	Moses	4	5	3	7	7	4	5	5	7	5 3 14		4	
T.	16	Pranprin	4	5	2	7	8	4	5	4	7	6 3 47		4	♄ ☿ ♃ rises 3.58 E.
W.	17	Joachimus	4	5	1	7	9	4	5	4	7	6 sets		4	New Moon 2.4 m.
T.	18	ASCENSION DAY	4	5	0	7	10	4	5	3	7	7 8 36		4	♄ ♄ ♄ ♄ Moon in ♋
F.	19	Potentia	4	4	9	7	11	4	5	2	7	8 9 24		4	
S.	20	Athanasius	4	4	8	7	12	4	5	1	7	9 10 6		4	Antaus rises 8.8 E.
Exaudi Sunday			John 15: 26-16; 4. 1 Peter 4: 8-11.				Day's length:				Cleveland 14h. 24m. Philadelphia 14h. 20m.				
S.	21	Const. & Helena	4	4	8	7	12	4	5	0	7	10 10 45		4	☉ ent. in ♋
M.	22	Castus & Aemilius	4	4	7	7	13	4	4	9	7	11 11 19		4	♄ ☿ ♃
T.	23	Ester	4	4	6	7	14	4	4	9	7	11 1 49		4	
W.	24	Cazalla	4	4	5	7	15	4	4	8	7	12 morn		3	F. Quarter 7.13 E.
T.	25	Urbanus	4	4	4	7	16	4	4	7	7	13 12 10		3	♄ in Apogee
F.	26	Beda	4	4	4	7	16	4	4	6	7	14 12 43		3	
S.	27	John Calvin	4	4	3	7	17	4	4	6	7	14 1 15		3	Spica south 9 E.
Pentecost- Whit Sunday			John 14: 23-30. The Acts 2: 1-13.				Day's length:				Cleveland 14h. 36m. Philadelphia 14h. 30m.				
S.	28	Whit Sunday	4	4	2	7	18	4	4	5	7	15 1 40		3	Venus rises 8.52 E.
M.	29	Wm. Penn	4	4	1	7	18	4	4	4	7	16 2 10		3	
T.	30	Jer. of Prag	4	4	0	7	20	4	4	4	7	16 2 45		3	♄ ♃ ☉
W.	31	EMBER DAY	4	4	0	7	20	4	4	3	7	17 3 16		3	Arctures south 9.32 E.

Conjectures of the Weather.

1.-2. changeble. 3.-4. cloudy. 5.-6. rain. 7.-9. clear pleasant. 10.-12. clear. 13.-14. warm. 15.-16. rain. 17.-18. pleasant clear. 19.-20. rain. 21.-23. pleasant warm. 24.-25. rain. 26.-27. cloudy. 28.-30. changeable. 31. clear.

Arts. 23—38, treat in a general way of principles applicable to all these courts; how they are to be constituted; what the right of appeal is from one to a higher body; what is the right of complaint; how complaints and appeals are to be tried; and what is the jurisdiction of each of these bodies.

Arts. 39—45, treat of the lowest court, namely the *Consistory*, (in other branches of the Reformed Family, this body is called the *Session*, or the *Presbyterie*). They fix the duties of this body, which are of great importance, and upon the careful performance of which the unity and success of the congregation to a great extent depend.

Arts. 46—58. These treat of the next higher court, *The Classis* (in other Churches called *THE PRESBYTERY*, *Conference*, *Convention* etc). This body is of the very highest importance in this System of Government. The greater part of the current benevolent work is arranged and supervised by it. Every minister must belong to the *Classis* within whose bounds he resides. There are separate English and German *Classes* for the present. The manner of electing the delegates to Synod and the General Synod: constituting the *Classes*; transacting the business; and supervising the work, are here prescribed. The *JURISDICTION* of the *Classis* is carefully defined. A *Classis* (and a Synod as well) can exercise no power or jurisdiction except what is granted or implied in this Constitution. The duties of each *Classis* to the higher bodies are also carefully defined.

Arts. 59—76, treat in the same manner of the Synods; how constituted; how governed; their powers: time of meeting; their jurisdiction; mode of transacting business; and their duties to the General Synod. Power is expressly granted them to establish Theological Seminaries, Colleges, Boards of Education, Missions, Publication and other organs of benevolence.

Arts. 77—84, treat of the highest body, *The General Synod*, which meets only every third year, and which is the last resort in all cases respecting the Government, the Discipline, the Doctrine and the Cultus of the Church. To it is specially committed the duty of preparing and adopting the Liturgy, the Hymn Book, the Catechism, the Constitution, or any amendments of the same, so that there may be a general unity in the

whole Church, while a great deal of individual and congregational freedom is still allowed. The details of all these assemblies can be studied in the Constitution itself. But it will be noticed at once, how such a compact system of government combines unity with freedom, order with variety, and above all gives expression to the mind of the whole Church, and organizes its activity as a great brotherhood of workers in the cause of the Lord. We hold that it is a genuine development of the principles of government exercised in New Testament times.

4 THE DISCIPLINE OF THE REFORMED CHURCH.

The Reformed Family of Churches were distinguished, from the start, by the marked emphasis which they laid upon the necessity and duty of exercising Christian discipline in the Church. This was due, to a great extent, to the wonderful influence of Calvin, who insisted upon Christians discipline as one of the marks and evidences of a pure Church. The discipline of the Reformed Church is set forth at length in Arts. 85—115. All members of the Church, the ministers, the elders, the deacons, the confirmed and the baptized are subject to this oversight of love in the communion of believers. The object of this discipline is not to PUNISH men for their sins; for this is the prerogative of God alone, who is the searcher of hearts. The object of Christian discipline is two-fold: 1st the amendment and recovery of those who fall into sinful ways (Art. 112). Hence the rule prescribed by our Lord in Math. 18:15—17, of a private remonstrance with the offender first of all is insisted upon (Art. 90). SECONDLY, the temporary or permanent exclusion from the communion of the Lord's Supper, and from the brotherhood, of those, who by their conduct or life ARE AN OFFENSE to the Church as a spiritual community (Art. 112). The aim is, first repentance and amendment, if these be possible; if these be not possible, then exclusion. The carrying out of this delicate and responsible discipline, belongs primarily to the Consistory. But the rights of all are so jealously guarded, that all cases may, by appeal or complaint, be brought under the review of the *Classes* and Synods (Art. 29—37).

The ministers are subject to discipline. In some cases they can at once BE SILENCED, i. e. prevented from further officiating in ministerial functions (Art. 107). They have a

6th Month

June,

30 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON	SUN SLOW	ASPECTS OF PLANETS
			SUN	SETS	SUN	SETS			
			RISES	H. M.	RISES	H. M.	Ri. & Se. SIGNS	H. M.	
T.	1	Fr. Oberlin	4	40 7 20	4	43 7 17	rises	8 35	3 Full Moon 3.5 E.
F.	2	Pothin & Bland.	4	40 7 20	4	43 7 17	8 35	2	
S.	3	Clothilde	4	39 7 21	4	42 7 18	9 20	2	Venus rises 9.2 E.
Trinity Sunday			John 3: 1-15. Romans 11: 33-36.				Day's length: Cleveland 14h. 42m. Philddelpha 14h. 36m.		
S.	4	Bonifacius	4	39 7 21	4	42 7 28	10 6	2	
M.	5	Robert	4	38 7 22	4	41 7 19	10 48	2	☐ ☿ ☉
T.	6	Lucretia	4	38 7 22	4	41 7 19	11 18	2	☿ in Perigee
W.	7	A. H. Franke	4	37 7 23	4	40 7 20	11 50	2	L. Quarter 11.41 M.
T.	8	Columba	4	37 7 23	4	40 7 20	morn	1	
F.	9	F. Barbarossa	4	36 7 24	4	39 7 21	12 16	1	
S.	10	Barnabas	4	36 7 24	4	39 7 21	12 46	1	☿ in ☿
1st Sunday after Trinity			Luke 16: 19-31. John 4: 16-21.				Day's length: Cleveland 14h. 50m. Philadelphia 14h. 42m.		
S.	11	Reneta of Ferr.	4	35 7 25	4	39 7 21	1 27	1	
M.	12	Is. Le Febvre	4	35 7 25	4	39 7 21	1 51	1	
T.	13	Basil the Great	4	35 7 25	4	39 7 21	2 28	1	☿ ☽ ♄. ♄ rises 2.26M
W.	14	Bogatzky	4	34 7 26	4	38 7 22	3 10	1	☿ ☽ ♄. Moon in ☿
T.	15	Rich. Baxter	4	34 7 26	4	38 7 22	sest	1	New Moon 1.6 E
F.	16	Rolandes	4	33 7 27	4	38 7 22	8 20	1	☿ ☿ ☿
S.	17	John Tauler	4	33 7 27	4	38 7 22	8 57	1	7* rises 2.31 M.
2nd Sunday after Trinity			Luke 14: 16-21. John 3: 13-18.				Day's length: Cleveland 14h. 54 m. Philadelphie 14h. 44 m.		
S.	18	Pamphilus	4	33 7 27	4	38 7 22	9 34	1	☿ ☿ ☿
M.	19	Paphnutius	4	33 7 27	4	38 7 22	10 6	1	☿ sets 9.58E.
T.	20	27 Martyrs in Prag.	4	33 7 27	4	38 7 22	10 31	1	☿ ☽ ☿
W.	21	M. Claudius	4	32 7 28	4	37 7 23	11 10	1	
T.	22	Gottschalk	4	33 7 27	4	38 7 22	11 38	2	F. Quarter 12.33 E.
F.	23	Gottf. Arnold	4	33 7 27	4	38 7 22	11 59	2	
S.	24	John Baptist	4	33 7 27	4	38 7 22	morn	2	
3rd Sunday after Trinity			Luke 15: 1-10. Peter 5: 6-11.				Day's length: Cleveland 14h. 54m. Philadelphia 14h. 44m.		
S.	25	Augsburg Con.	4	33 7 27	4	38 7 22	12 25	2	☿ rises 2.40 E.
M.	26	J. B. Andrae	4	33 7 27	4	38 7 22	1 5	2	
T.	27	Seven Sleepers	4	34 7 26	4	38 7 22	1 45	3	Moon in ☿
W.	28	Irenaeus	4	34 7 26	4	38 7 22	2 20	3	☿ ☿ ☉ Inferior
T.	29	Peter & Paul	4	34 7 26	4	39 7 21	3 15	3	
F.	30	Raym. Lullus	4	34 7 26	4	39 7 21	3 51	3	Andromeda r.9.40E

Conjectures of the Weather.

1.-2. clear. 3.-4. changeable. 5.-6. cloudy. 7.-9 warm. 10.-11. showers. 12.-14. wind. 15.-16. rain. 17.-19. clear. 20.-21. warm. 22.-24. changeable. 25.-26. cloudy. 27.-28. showers. 29.-30. clear.

right to a fair and impartial trial by their peers. If found guilty they can be suspended from the ministry, for a longer or shorter time until they repent and reform. They can be formally deposed from the ministerial office, if deemed necessary, in order to maintain the honor of the Church. In like manner elders and deacons can immediately be removed from their offices, after a trial by the Consistory (Art. 107). Members of the Church can be disciplined by the following methods: Admonition, Suspension from the communion of the Church, Excommunication and entire separation from the Church (Art. 110).

The method of trial, in the case of members and officers is laid down in Arts. 85-114,

compared with Arts. 29-37. Offences are divided into PRIVATE (known only to a few persons), and PUBLIC (generally known). In case of trial, this can be carried forward on the basis of GENERAL RUMOR, OR INDIVIDUAL ACCUSATION.

If members of the Church neglect to perform their duties as members of the brotherhood, their names may be stricken from the roll of members (Art. 116.)

Since the object of the discipline is to amend and recover those who have lapsed into sin, a way is opened for the restoration of suspended and excommunicated members and ministers, upon evidence of repentance and reformation. The details are given in Arts. 116-118.

Reformed Alliance.

A notable event took place, in the month of September 1880, in the city of Philadelphia, in the meeting of a body that will probably exert a great influence on the future of the Reformed Family of Churches. It was the second meeting of the "Alliance", whose official name is "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System." It was organized in the city of London, England, on the 21st of July 1875. Its first meeting was held in Edinburgh, July 4th 1876. The meeting in Philadelphia was the second and largest of all the meetings. The next meeting is to be held in the city of Belfast, Ireland, in the year 1884.

It will be of interest to put on record here a list of the Reformed and Presbyterian bodies, throughout the world, which are members of this Alliance, namely:

The Presbyterian Church in the United States of America (commonly spoken of as the Northern Church).

The Presbyterian Church in the United States (popularly designated as the Southern Church).

The Synod of the Reformed Presbyterian Church.

The Reformed (Dutch) Church in America.

The Reformed (German) Church in the U. States.

The United Presbyterian Church of North America.

Associate Reformed Synod of the South.

General Synod of the Ref. Presbyterian Church.

Welsh Calvinistic Church (U. S.).

The Presbyterian Church in England.

The Presbyterian Church of Wales.

The Church of Scotland.

The Free Church of Scotland.

The United Presbyterian Church of Scotland.

The Reformed Presbyterian Church of Scotland.

The Presbyterian Church in Ireland.

The Presbyterian Church in Canada.

The Reformed Church of France.

The Missionary Church of Belgium.

The Union of Evangelical Churches of France.

The Evangelical Church of Canton de Vaud.

The Evangelical Church of Neuchatel.

The Waldensian Church of Italy.

The Reformed Church of Friesland.

The Free Evangelical Church of Germany.

The Evangelical Church of Spain.

The Reformed Church of Hungary.

The Reformed Church of Bohemia and Moravia.

The Reformed Presbyterian Church of Ireland.

The Original Secession Church of Scotland.

The Christian Reformed Church in the Netherlands.

The National Church of Canton de Vaud.

The Reformed Church of Russia.

The Free Italian Church.

Associate Reformed Synod of the South (U. S.).

The Reformed Dutch Church of Cape Colony.

The Ref. Dutch Church of Orange Free State.



Reformed Dutch Church of Natal.

The Presbytery of Natal.

7th Month

July,

31 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago SUN RISES SETS H. M. H. M.	Philadelphia SUN RISES SETS H. M. H. M.	MOON Ri. & Se. SIGNS H. M.	SUN SLOW M.	ASPECTS OF PLANETS
S.	1	Seidbert 	4 34 7 26	4 39 7 21	rises		3 Full Moon 12.40 M.
4th Sunday a. Trinity			Luke 6: 36-49. Romans 8: 18-23.		Day's length: Cleveland 14h. 50m. Philadelphia 14h. 40m.		
S.	2	Cornelius	4 35 7 25	4 40 7 20	8 39		4 Venus sets 12.40 M.
M.	3	Aeon Palearius	4 35 7 25	4 40 7 20	9 16		4 Moon in Perigee
T.	4	Independ. U. S.	4 36 7 24	4 41 7 19	9 49		4 ☉ in Apogee
W.	5	J. Oldecastle	4 37 7 23	4 41 7 19	10 21		4 7* rises 1.24 M.
T.	6	John Huss	4 37 7 23	4 42 7 18	10 50		4
F.	7	Willibald	4 38 7 22	4 42 7 18	11 23		4 L. Quarter 4.23 E.
S.	8	Kilian 	4 38 7 22	4 43 7 17	11 56		5
5th Sunday a. Trinity			Luke 5: 1-11. Peter 3: 8-15		Day's length: Cleveland 14h. 42m. Philadelphia 14h. 34m.		
S.	9	Eph. the Syr.	4 39 7 21	4 43 7 17	morn		5
M.	10	William of Orange	4 39 7 21	4 44 7 16	12 31		5 ☽ ☾
T.	11	Placidus	4 40 7 20	4 44 7 16	1 11		5 Moon in ☿
W.	12	Henry II.	4 40 7 20	4 45 7 15	1 57		5 ☽ ☾ 2.2 rises 2.2 M.
T.	13	Margaret	4 41 7 19	4 45 7 15	2 45		5
F.	14	Ansver	4 41 7 19	4 46 7 14	3 36		6 ☽ ☾
S.	15	Anna Askew 	4 42 7 18	4 46 7 14	sets		6 New Moon 1.33 M.
6th Sunday a. Trinity			Matth. 5: 20-26. Rom. 6: 3-11.		Day's length: Cleveland 14h. 34m. Philadelphia 14h. 25m.		
S.	16	Speratus	4 48 7 12	4 57 7 8	11 59		6
M.	17	Arnulf	4 48 7 12	4 56 7 7	morn		6 ☽ rises 1.12 M.
T.	18	Bonaventura	4 49 7 18	4 55 7 6	12 48		6 Moon in ♀
W.	19	L. Henrietta	4 40 7 10	4 55 7 5	1 40		6
T.	20	Elias	4 41 7 9	4 54 7 5	2 31		6
F.	21	Ebrard	4 42 7 8	4 53 7 4	3 20		6 ☽ sets 8.45 E.
S.	22	Mary Magd	4 43 7 7	4 52 7 3	3 59		6
7th Sunday a. Trinity			Matth. 8: 1-9. Rom. 6: 19-23.		Day's length: Cleveland 14h. 24m. Philadelphia 14h. 16m.		
S.	23	G. of Hamelle 	4 48 7 12	4 52 7 8	11 59		6 F. Quarter 4.49 M.
M.	24	Tho. of Kempen	4 48 7 12	4 53 7 7	morn		6 ☽ rises 12.1 M.
T.	25	St. James	4 49 7 11	4 54 7 6	12 48		6 Moon in ♀
W.	26	Anne	4 50 7 10	4 55 7 5	1 40		6
T.	27	Raym. Palmar.	4 51 7 9	4 55 7 5	2 31		6
F.	28	John Seb. Bach	4 52 7 8	4 56 7 4	3 20		6 ☽ sets 9.45 E.
S.	29	Olaus	4 53 7 7	4 57 7 3	3 59		6
8th Sunday a. Trinity			Matth. 7: 15-23. Rom. 8: 12-17.		Day's length: Cleveland 14h. 12m. Philadelphia 14h. 4m.		
S.	30	John Wessel 	4 54 7 6	4 58 7 2	rises		6 Full Moon 8.33 M.
M.	31	Casp. Schade	4 55 7 5	4 59 7 1	7 48		6 Moon in Perigee

Conjectures of the Weather.

1.-2. cloudy. 3.-5. pleasant clear. 6.-8. changeable. 9.-10. warmest days. 11.-12. warm. 13.-16. showers. 16.-18. clear. 19.-20. pleasant. 21.-22. dense. 23.-25. rain. 26.-27. warm. 28.-29. cloudy. 30.-31. rain.

The Christian Ref. Church of South Africa.
The Presbyterian Church of Victoria, Australia.

Presbyterian Church of New South Wales.

Synod of Eastern Australia.

Presbyterian Church of Queensland.

Presbyterian Church of New Zealand.

Presbyterian Church of Otago.

Presbytery of Ceylon.

Missionary Synod of New Hebrides.

Truly a large list of Reformed and Presbyterian bodies, representing a great multitude in all the ends of the earth. About 300 members were in attendance. The Alliance continued in Session from the 23 September to the 3rd October 1880, spending most of its time in the reading and discussion of valuable theological and historical papers. The members in attendance from our Reformed Church were Drs. J. H. A. Bomberger, T. G. Apple, T. S. Porter, F. W. Kremer, D. E. Klopp, G. W. Williard, J. H. Dahlman, J. O. Miller, N. Gehr, G. W. Glessner, Revds Scott, F. Hershey, F. W. Berleman, J. M. Titzel, T. J. Barkley, J. F. Busche, and Elders Jacob Rader, T. W. Chapman, Henry Tons, C. M. Bousch and J. P. Reed.

Papers were read by Dr. Bomberger, "On Regeneration", and by Dr. Apple on "The Theology of the Reformed Church."

The various valuable theological and ecclesiastical papers read, together with the discussions, have been embodied in a large volume of 1151 pages, which is an exceedingly valuable work.

There is no doubt that this Reformed Alliance will, in time, accomplish a good work in the way of bringing together, perhaps into organic unity, the various branches of the Reformed Family of Churches. All who can remember the time when the „Evangelical Alliance" was formed, some 30 years ago, are aware that that body has exerted a strong influence on the current of modern Church life, in bringing the Churches nearer together; and a similar influence, perhaps a far greater one, will probably flow from the Reformed Alliance in the next generation. Already, we hear, that two Presbyterian bodies (The United Presbyterian and the Reformed Presbyterian, we believe) have united in this country, since the Alliance. Indeed there seems to be no sufficient reason why the 48 bodies above named should not become one. As a matter of permanent in-

terest to all, therefore, we will close this article by giving the Constitution of the Alliance.

CONSTITUTION.

Whereas, Churches holding the Reformed faith, and organized on Presbyterian principles are found, though under a variety of names, in different parts of the world: Whereas, many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work: And whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action; It is agreed to form a Presbyterian Alliance to meet in General Council from time to time to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christianfellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

ARTICLES.

I DESIGNATION

This Alliance shall be known as, "THE ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD holding the Presbyterian System."

III MEMBERSHIP

Any Church organized on Presbyterian principles which holds the supreme authority of the Scriptures of Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III THE COUNCIL.

1. ITS MEETINGS. — The Alliance shall meet in General Council ordinarily once in three years.

2. ITS CONSTITUENCY. — The Council shall consist of delegates, being ministers and elders, appointed by the Churches forming

8th Month.

August,

31 DAYS.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN EAST	ASPECTS OF PLANETS
			SUN		SUN					
			RISES	SETS	RISES	SETS	RI. & SETS	SIGNS		
			H. M.	H. M.	H. K. H. M.	H. M.	H. M.		M.	
T.	1	Maccabees	4 56	7 4	5 07	0 8	7		6	Venus sets 8.46 E.
W.	2	Mar. und. Nero	4 57	3 5	5 16	59 8	48		6	♂ ♀ ☿
T.	3	William Thorp	4 58	2 5	5 26	58 9	10		6	
F.	4	Leonh. Käser	4 58	2 5	5 36	57 9	54		6	L. Quarter 10.45 E.
S.	5	Evg. Salzburger	4 59	1 5	5 46	56 10	30		6	
9th Sunday after Trinity			Luke 16: 1-9. 1. Cor. 10: 6-13.				Day's length:		Cleveland 14h. 0m. Philad. lphia 13h. 56m.	
S.	6	Tr. of Christ	5 07	0 5	5 56	55 11	21		6	♂ ☾ ♀
M.	7	Nonna	5 16	59 5	6 6	54 morn			5	♂ rises 11.20 E.
T.	8	Hormisdas	5 36	57 5	7 6	53 12	19		5	Moon in ☿
W.	9	Numidicus	5 46	56 5	8 6	52 1	18		5	♂ ☾ ♀
T.	10	Dest. of Jerusalem	5 56	55 5	9 6	51 2	16		5	
F.	11	Gregor of Utrecht	5 66	54 5	10 6	50 3	14		5	☐ Neptune ☉
S.	12	Anselm of Havelberg	5 76	53 5	11 6	49 4	12		4	Orion rises 1.50 M.
10th Sunday after Trinity			Luke 19: 41-48. 1. Cor. 12: 1-11.				Day's length:		Cleveland 13h. 44m. Philadelphia 13h. 36m.	
S.	13	Zinsendorf	5 86	52 5	12 6	48 sets			4	New Moon 3.42 E.
M.	14	J. Guthrie	5 96	51 5	13 6	47 7	2		4	
T.	15	Mary	5 156	49 5	15 6	45 7	35		4	
W.	16	Rochus	5 146	48 5	16 6	44 8	0		4	☾ in Apogee
T.	17	John Gerhard	5 136	47 5	17 6	43 8	35		3	Moon sets 8.29 E.
F.	18	Hugo Grotius	5 126	45 5	18 6	42 9	1		3	☐ ♀ ☉
S.	19	Sebaldus	5 116	44 5	19 6	41 9	40		3	♂ rises 12.32 M.
11th Sunday after Trinity			Luke 18: 9-14. 1. Cor. 15: 1-10.				Day's length:		Cleveland 13h. 26m. Philadelphia 13h. 20m.	
S.	20	Bernhard	5 176	43 5	20 6	40 10	22		3	Sirius rises 3.38 M.
M.	21	Miss. of the Breth	5 186	42 5	22 6	38 11	14		2	F. Quarter 7.26 E.
T.	22	Symphorianus	5 196	41 5	23 6	37 morn			2	
W.	23	B. d. Coligny	6 206	40 5	24 6	36 32	15		2	☉ ent. in ♄
T.	24	Bartholomew	5 226	38 5	25 6	35 2	20		2	
F.	25	Gudovicus	5 236	37 5	26 6	34 1	34		2	♂ sets 7.41 E.
S.	26	Ulphilas	5 246	36 5	27 6	33 1	28		1	
12th Sunday after Trinity			Mark. 7: 31-37 1 Cor. 3: 4-11				Day's length:		Cleveland 13h. 8m. Philadelphia 13h. 2m.	
S.	27	Jovinian	5 266	34 5	29 6	31 4	1		1	
M.	28	Augustine	5 276	33 5	30 6	30 rises			1	Full Moon 3.50 E.
T.	29	John B. beheaded	5 286	32 5	31 6	29 6	56		1	☾ in Perigee
W.	30	Claud Turin.	5 296	31 5	32 6	28 7	18		0	
T.	31	Aidan	5 306	30 5	33 6	27 7	47		0	Altan south 9. E.

Conjectures of the Weather.

1.-3. clear. 4.-5. showers. 6.-8. pleasant. 9.-10. warm. 11.-13. changeable. 14.-15. wind. 16.-17. showers rain. 18.-19. cloudy. 20.-21. dense. 22.-23. pleasant. 24.-26. rain. 27.-28. clear. 29. changeable. 30.-31. showers.

the Alliance; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not delegates, to offer suggestions, to deliver addresses, and to read papers.

3. ITS POWERS. — The Council shall have power to decide upon the application of Churches desiring to join the Alliance: It shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, on their being transmitted in the manner hereinafter provided: But it shall not interfere with the existing creed or constitution of any Church in the Alliance, or with its internal order, or external relations.

4. ITS OBJECTS. — The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of Churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the Kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency and adaption to all times and conditions; it shall also entertain all subjects directly connected with the work of Evangelization, such as the relation of the Christian Church to the Evangelization of the world, the distribution

of mission work, the combination of Church energies, especially in reference of great cities and destitute districts, the training of ministers, the use of the Press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism.

5. ITS METHODS. — The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their Missions, by the exposition of Scriptural principles, and by defences of the truth; by communicating the minutes of its proceedings to the Supreme Courts of the Churches, forming the Alliance, and by such other action as is in accordance with its constitution and object.

6. COMMITTEE ON BUSINESS. — The Council, at each general meeting, shall appoint a committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The Committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

IV. CHANGE OF CONSTITUTION.

No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting".

The Jews in America.

Every one must have noticed the great increase of Jews in the United States of late years. The increase is quite likely to continue in the future. A mysterious interest is connected with the members of this race who are a living witness to-day of the historic truth of the Old Testament, and who have been able to maintain themselves as a separate people while scattered for centuries among the various nations of the world. We have no hesitation in saying, that they will yet play a prominent part in the future of this land. We heard it has been merely a matter of guess-work as to their numbers here: but lately, after years' labor, their

statistics have been carefully gathered, and they are so interesting that we regard them as worthy of preservation here.

The result shows that there were in the United States, in the year 1878, 278 Congregations, with a membership of 12,546, and the number of Israelites, as far as could be ascertained, was 230,257; and making fair allowance for such cities, towns or villages from which no information could be derived, the Jewish population of the United States can be safely placed at 250,000.

CONGREGATIONS AND POPULATION.

The following complete summary shows under their respective heads the number of congregations and their members, the value

9th Month

September,

30 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago				Philadelphia				MOON		SUN EAST M.	ASPECTS OF PLANETS	
			SUN		SUN		SUN		SUN		Ri. & Se. H. M.	SIGNS			
			RISES H.	SETS M.	RISES H.	SETS M.	RISES H.	SETS M.	RISES H.	SETS M.					
F.	1	Hanna	5	32	6	28	5	34	6	24	8	29		0	
S.	2	Mamas	5	33	6	27	5	35	6	25	9	5		0	7* rises 9.28 E.
13th Sunday after Trinity			Luke 10: 23-37 Gal 3: 15-22.				Day's length:				Cleveland 12h. 48m. Philadelphia 12h. 50m.				
S.	3	Hildegard	5	35	6	25	5	36	6	24	9	48		1	♂ ♀ ♄
M.	4	Ida	5	36	6	24	5	37	6	23	10	34		1	L. Quarter 7.58 M.
T.	5	John Mollio	5	37	6	23	5	39	6	21	11	32		1	♂ ♀ ♄
W.	6	Mathias Waibel	5	38	6	22	5	40	6	20	morn		2		
T.	7	Laz. Spengler	5	40	6	20	5	41	6	19	12	10		2	Orion rises 12.20 M
F.	8	Corbinian	5	41	6	19	5	42	6	18	1	9		2	
S.	9	Ludwig Paschali	5	42	6	18	5	44	6	16	2	7		3	Moon sets 8.10 E.
14th Sunday after Trinity			Luke 17: 11-19. Gal. 5: 16-24.				Day's length:				Cleveland 12h. 30m. Philadelphia 12h. 34m.				
S.	10	Paul Speratus	5	43	6	17	5	45	6	15	3	6		3	
M.	11	John Brentz	5	44	6	16	5	46	6	14	4	4		3	♂ ♀ ♄ rises 9.0 E.
T.	12	Dionys. Pelogin	5	45	6	15	5	47	6	13	sets		4	New Moon 7.29 M.	
W.	13	William Farel	5	47	6	13	5	48	6	12	6	26		4	♄ rises 11.2 E.
T.	14	Cyprian	5	48	6	12	5	50	6	10	6	56		4	♂ ♀ ♄.
F.	15	Ricatus	5	50	6	10	5	51	6	9	7	22		5	
S.	16	Euphemia	5	51	6	9	5	52	6	8	7	59		5	♂ ♀ ♄
15th Sunday after Trinity			Matth. 6: 24-34. Gal. 5: 25-6: 10.				Day's length:				Cleveland 12h. 14m. Philadelphia 12h. 16m.				
S.	17	Lampert	5	52	6	8	5	53	6	7	8	00		5	Sirius rises 1.58 M.
M.	18	A. G. Spangenberg	5	53	6	7	5	54	6	6	9	24		6	Moon in ♄
T.	19	Thomas v. St. Paul	5	54	6	6	5	56	6	4	10	21		6	
W.	20	EMBER	5	56	6	4	5	57	6	3	11	24		7	F. Quarter 7.58 M.
T.	21	Rebekka	5	58	6	2	5	59	6	1	morn		7		
F.	22	Mathias	6	06	6	0	6	06	6	0	12	27		7	Equinox
S.	23	Martyrs	6	15	59	6	15	59	6	1	1	38		8	Autumn begins
16th Sunday after Trinity			Luke 7: 11-17. Eph. 3: 13-21.				Day's length:				Cleveland 11h. 42m. Philadelphia 11h. 47m.				
S.	24	J. J. Moser	6	35	57	6	25	58	6	2	46		8		
M.	25	Augsb. Rel.-Peace	6	45	56	6	35	57	6	3	46		8	♄ sets 7.40 E.	
T.	26	Lioba	6	65	54	6	55	55	6	5	55		9	Full Moon 11.41 E.	
W.	27	Philip Graveron	6	75	53	6	75	53	6	5	59		9		
T.	28	P. Flyst and A. Clair	6	95	51	6	85	52	6	6	25		9	♄ g. w. East.	
F.	29	Michaelis	6	105	50	6	95	51	6	7	3		10		
S.	30	Hieronymus	6	125	48	6	115	49	6	7	46		10	♂ ♀ ♄ rises 7.44 E.	

Conjectures of the Weather.

1.-2. pleasant. 3.-4. rain. 5.-6. warm dense. 7.-8. shower. 9.-10. clear. 11. 12. 13. pleasant. 14.-15. cloudy. 16. 17. 18. pleasant, clear. 19.-20. changeable. 21. 22. 23. pleasant. 23. storm, changeable. 29.-30. clear pleasant.

of church and other property, the attendance of children at Sabbath schools and the Jewish population in each State and Territory of the Union:

STATE OR TERRITORY	No. of Congs.	No. of Members	Value of Real Estate.	Value of other Property	Children at Relig. Schools.	Population.
Alabama.....	8	234	\$39,000	\$9,700	357	2,045
Arizona.....	4	165	22,000	225	150	1,466
Arkansas.....	12	613	288,540	8,300	678	18,580
California.....						
San Francisco Or. Asylum.....			82,000	52,152		
Colorado.....	1	31	3,800	1,000	35	422
Connecticut.....	3	169	29,000		170	1,492
Dakota.....						19
Delaware.....						585
Dist. of Col'bia.....	3	144	28,500	700	158	1,504
Florida.....	1				20	772
Georgia.....	7	313	63,450	9,800	266	2,704
Idaho.....						85
Illinois.....	10	567	257,200	29,100	675	12,625
Indiana.....	14	378	82,000	300	469	3,381
Iowa.....	3	91	18,000	950	65	1,215
Kansas.....	2	56	12,000	400	65	819
Kentucky.....	4	283	156,000		368	3,620
Louisiana.....	13	495	236,250	94,500	372	7,538
Maine.....	1					500
Maryland.....	1	32	8,000		62	337
Baltimore.....	13		52,000	21,525		10,000
Massachusetts.....	9		31,200	3,700	317	8,500
Michigan.....	6	263	31,000	3,300	276	3,233
Minnesota.....	1	28	3,300		16	414
Mississippi.....	8	239	29,000	1,600	194	2,262
Missouri.....	5	506	166,000	12,000	313	7,380
Montana.....						131
Nebraska.....	1	20	1,400		35	222
Nevada.....	1	29				760
N. Hampshire.....						150
New Jersey.....	8	229	71,500	5,450	193	5,593
New Mexico.....						1-8
N. Y. State.....	32	1,021	247,500	25,975	1,239	20,565
N. Y. City.....	20	2,351	1,611,000	1,042,000	1,998	60,000
North Carolina.....	2	65	20,600	300	72	920
Ohio.....	19	442	52,000	28,300	506	6,581
Cincinnati.....	5	572	273,000	35,700	535	8,000
Hospital.....						47,000
Cleveland Orphan Asylum.....				310,000		
Oregon.....	2	60	10,000	200	65	868
Pennsylvania.....	18	511	106,000	12,200	503	6,079
Philadelphia.....	8	1,458	469,000	194,600	1,395	12,000
Rhode Island.....	2	105		1,000	55	1,000
South Carolina.....	3	110	52,000	27,068	171	1,415
Tennessee.....	7	271	69,000	2,500	340	3,751
Texas.....	7	210	75,000	400	293	3,300
Utah.....						258
Vermont.....	1	19				120
Virginia.....	8	291	38,000	2,835	405	2,546
Wash'n Ter't'y.....						145
W. Virginia.....	2	58	2,000	1,250	54	511
Wisconsin.....	3	95	53,000		99	2,559
Wyoming.....						40
Total	278	12,546	\$4,788,700	\$1,860,030	12,886	230,257

SOCIETIES AND LODGES.

There are four Jewish Orders, secret societies, in the United States; their objects are the moral, social and intellectual advancement of Israelites, the payment of pecuniary benefits to members in case of sickness and the promotion of all benevolent undertakings.

The Independent Order B'nai Berith has 7 Grand Lodges, 302 lodges, with 22,814 members. For the five years ending December, 1878, paid for sick and endowment benefits \$1,007,039 54.

The Independent Order Free Sons of Israel has 2 Grand Lodges, 86 Lodges, 8,604 members.

The Order Keshet Shel Barzel has 5 Grand Lodges, 1870 Lodges, 10,000 members.

The Improved Order Free Sons of Israel has one Grand Lodge, forty-four lodges, with 2,849 members.

Besides the above there are several female Orders attached to them and others independent, which pay weekly benefits to their members in case of sickness and a specific amount in the event of death.

Public institutions belonging to the Jews in the United States:

HOSPITALS.

Mount Sinai, New York.

Jewish Philadelphia.

Hebrew, Baltimore.

Jewish, Cincinnati.

Touro Infirmary, New Orleans.

ORPHAN ASYLUMS AND HOMES.

Hebrew Benevolent and Orphan Asylum, New York.

Foster Home and Orphan Asylum, Philadelphia.

B'nai Berith Orphan Asylum, Cleveland.

Jewish Orphan Asylum, Baltimore.

Pacific Orphan Asylum, San Francisco.

Home for Aged and Infirm, Philadelphia.

Home for Aged and Infirm Hebrews, New York.

Home for Widows and Orphans, New Orleans.

Familien Waisen Verein, Philadelphia.

Deborah Nursery and Child's Protectory, New York.

Sheltering Guardian Society, New York.

There are other benevolent institutions in almost every city in the Union for dispensing charity, for free burial, &c.

FREE SCHOOLS.

For Hebrew and religious instruction, irrespective of those established by congregations, are located in:

New York.....5 St. Louis.....1

Philadelphia.....4 Chicago.....1

Cincinnati.....1 San Francisco.....1

THE UNION OF AMERICAN HEBREW CONGREGATIONS

Comprises 123 congregations in the United States, and has for its main objects the

10th Month

October,

31 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago SUN RISES SETS H. M. H. M.	Philadelphia SUN RISES SETS H. M. H. M.	MOON Ri. & Se. SIGNS H. M.	SUN SLOW M.	ASPECTS OF PLANETS
17th Sunday after Trinity			Luke 14. 1-11. Eph. 4: 1-16.	Day's length:			Cleveland 11h. 34m. Philadelphia 11h. 38m.
S.	1	Remigius	6 13 5 47	6 11 5 49	8 30	M	14 Moon in ♊
M.	2	Leodgar	6 14 5 46	6 12 5 48	9 20	M	11
T.	3	The t. Edwalds	6 15 5 45	6 13 5 47	10 11	M	11 L. Quarter 8.49 E.
W.	4	Franciscus	6 16 5 44	6 14 5 46	11 5	M	11 Sirius rises 12.57M.
T.	5	Peter Carnessechi	6 17 5 43	6 15 5 45	morn	M	12
F.	6	Henry Albert	6 18 5 42	6 16 5 44	12 0	M	12 ♄ gr. H. L. N.
S.	7	Theodor Beza	6 19 5 41	6 18 5 42	12 58	M	12
18th Sunday after Trinity			Matth. 22: 34-46. 1 Cor. 1: 4-9.	Day's length:			Cleveland 11h. 20m. Philadelphia 11h. 22m.
S.	8	Rob. Grosshead	6 20 5 40	6 19 5 41	1 54	M	12 ♀ sets 7.30 E.
M.	9	Dion. Areopagita	6 22 5 38	6 21 5 39	2 55	M	13 ☾ Apogee
T.	10	Justus Jonas	6 24 5 36	6 22 5 38	3 52	M	13
W.	11	Ulrich Zwingli	6 25 5 35	6 23 5 37	4 50	M	13
T.	12	Henry Bullinger	6 26 5 34	6 24 5 36	sets	M	13 Full Moon 12.33 M.
F.	13	Elisabeth Frey	6 27 5 33	6 25 5 35	6 4	M	14 ☾ ☿ ♄
S.	14	Nic. Ridley	6 29 5 31	6 26 5 34	6 38	M	14 ♄ sets 5.58 E.
19th Sunday after Trinity			Matth. 9: 1-8. Eph. 4: 22-38.	Day's length:			Cleveland 10h. 58m. Philadelphia 11h. 6m.
S.	15	Aurelia	6 31 5 29	6 27 5 33	7 20	M	14 ☿ ☾ ♄
M.	16	Gallus	6 32 5 28	6 28 5 32	8 18	M	14 Moon in ♋
T.	17	Rev'n Ed. of F.	6 34 5 26	6 29 5 31	9 16	M	15
W.	18	Luke	6 35 5 25	6 30 5 30	10 20	M	15
T.	19	Chr. Schmidt	6 36 5 24	6 31 5 29	11 27	M	15 F. Quarter 6.26 E.
F.	20	Fr. Lombert of Av.	6 38 5 22	6 32 5 28	morn	M	15
S.	21	Hilarion	6 39 5 21	6 33 5 27	12 31	M	15 7* rises 6.34 E.
20th Sunday after Trinity			Matth. 22: 1-14. Eph. 5: 15-21.	Day's length:			Cleveland 10h. 40m. Philadelphia 10h. 52m.
S.	22	Hedwig	6 40 5 20	6 34 5 26	1 40	M	15 ☿ ♀ ☉ Inferior
M.	23	Henry Martyn	6 41 5 19	6 36 5 24	2 50	M	16 ☉ ent. ☾
T.	24	Michael Schlatter	6 42 5 18	6 38 5 22	3 58	M	16
W.	25	John Huss	6 43 5 17	6 39 5 21	5 6	M	16 ☾ in Perigee
T.	26	Fr. III. of Pal.	6 44 5 16	6 40 5 20	rises	M	16 Full Moon 9.5 M.
F.	27	Frumentius	6 45 5 15	6 41 5 19	5 42	M	16 ♄ rises 6.3 E.
S.	28	Simon Juda	6 46 5 14	6 42 5 18	6 30	M	16
21st Sunday after Trinity			John 4: 47-54. Eph. 6: 10-17.	Day's length:			Cleveland 10h. 26m. Philadelphia 10h. 32m.
S.	29	Alfred the Great	6 47 5 13	6 44 5 16	7 26	M	16 Moon in ♌
M.	30	Jacob Sturm	6 49 5 11	6 46 5 14	8 20	M	16 ☿ ☾ ♄
T.	31	REFORMATION	6 50 5 10	6 48 5 12	9 14	M	16

Conjectures of the Weather.

1.-2. clear. 3.-5. cloudy, rain. 6.-8. pleasant. 8.-9. cloudy. 9.-10. snow. 11.-13. changeable. 14.-16. cold. 17.-18. cloudy. 19.-20. changeable. 21.-22. rain. 23.-25. pleasant. 26.-27. mild. 28. cloudy. 29. rain. 30.-31. pleasant.

establishment and maintenance of institutions for instruction in Hebrew literature and Jewish theology, and to establish relations with kindred organizations in other parts of the world for the relief of the Jews from political oppression and rendering them aid in their social, moral and intellectual elevation.

In furtherance of the main objects of the organization, the Hebrew Union College has been instituted at Cincinnati, and a Preparatory Department is also in operation in New York.

The College affords gratuitous instruction in Hebrew, Classical and Rabbinical Departments, not only to Israelites, but to students of all denominations, and is authorized by law to confer degrees upon those who have satisfactorily passed through the course of instruction.

CIVIL AND RELIGIOUS RIGHTS.

The Executive Board of the Union of American Hebrew Congregations appoints the Board of Delegates on Civil and Religious Rights, which has its seat in New York City. It has in its charge the branch of duties which its name implies, and is authorized "to establish relations with kindred organizations in other parts of the world, for the relief of the Jews from political oppression, and for rendering them such aid for their intellectual elevations as may be within reach of this Union."

YOUNG MEN'S HEBREW ASSOCIATIONS.

The object of these associations is mental, moral and social culture by means of lectures on scientific and literary topics, Jewish history and literature, entertainments of a social, dramatic, literary and musical character, and the establishment of reading-rooms and libraries.

Associations of this character are located in every large city and town in the country.

The following Jewish newspapers and magazines are published in the United States:

Jewish Messenger, New York.
Hebrew Leader, New York.
Jüdischer Gazetten (daily) New York.
American Hebrew, New York.
Jewish Advocate, New York.
Jewish Record, Philadelphia.
Jewish South, New Orleans.
American Israelite, Cincinnati.
Die Deborah, Cincinnati.
Sabbath School Visitor, Cincinnati.
Jewish Tribune, St. Louis.

Hebrew Observer, San Francisco.
Hebrew, San Francisco.
Progress, San Francisco.
Times, San Francisco.
Jewish Advance, Chicago.
Occident, Chicago.
Zeitgeist, Milwaukee.

Besides the above there are several quasi-Jewish journals not entirely devoted to Hebrew affairs; and then the "Hebrew Review," a magazine published quarterly in Cincinnati, by the Rabbinical Literary Association, and which is virtually the organ of the Jewish clergy of this country, must not for a moment be forgotten.

The Reformed Church in the United States.

I. *The General Synod.* This meets triennially, and was first organized at Pittsburgh, November 19th 1863. The last meeting was held in Tiffin, Ohio, May 18th 1881. The next meeting will be held in Baltimore, Md., in May 1884.

II. *The Synods (or District Synods).* Of these there are seven, organized as follows:

1. THE EASTERN SYNOD (or Synod of the U. States), embracing Eastern Pennsylvania, and adjacent States; organized at Philadelphia, September 29th 1747.

2. THE OHIO SYNOD, embracing Ohio, Indiana, Michigan, Illinois, Iowa, and Kansas; organized at New Philadelphia, O., June 14th 1824.

3. THE SYNOD OF THE NORTHWEST, embracing the German ministers and churches in Indiana, Michigan, Wisconsin, Illinois, Wisconsin, Iowa, Minnesota, Nebraska and Dakota; organized at Fort Wayne, May 29th 1867.

4. THE PITTSBURG SYNOD, embracing Western Pennsylvania; organized at Pittsburgh, February 12th 1870.

5. THE POTOMAC SYNOD, embracing Southern Pennsylvania, Maryland, Delaware, Virginia and North Carolina; organized at Frederick, Md., April 18th 1873.

6. THE EASTERN GERMAN SYNOD, embracing Eastern Pennsylvania, New York, New Jersey and Maryland; organized at Philadelphia, January 12th 1875.

7. THE OHIO GERMAN SYNOD, embracing the German Classes in Ohio; organized at Galion, O. 1881.

11th Month

November,

30 Days.

WEEK-DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago				Philadelphia				MOON		SUN RISES	ASPECTS OF PLANETS
			SUN		SETS		SUN		SETS		RI. & So. SIGNS			
			H.	M.	H.	M.	H.	M.	H.	M.	H.	M.		
W.	1	Ail Saints	6	51	5	9	6	49	5	11	10	6	16	♀ brightest shine
T.	2	Victorinus	6	52	5	8	6	51	5	9	11	2	16	L. Quarter 1.29 E.
F.	3	Pirmin	6	53	5	7	6	52	5	8	morn		16	7* south 1.8 M.
S.	4	J. A. Bengel	6	54	5	6	6	53	5	7	12	10	16	
22nd Sunday after Trinity			Matth. 18: 23-35. Phil. 3: 1-11.				Day's length:				Cleveland 10h. 10m. Philadelphia 10h. 12m.			
S.	5	Hans Egede	6	55	5	5	6	54	5	6	1	16	16	♄ in Apogee
M.	6	Gustavus Adolfs	6	57	5	3	6	55	5	5	2	24	16	
T.	7	Willibrord	6	58	5	2	6	56	5	4	3	30	16	
W.	8	Willihead	6	59	5	1	6	57	5	3	4	42	16	♀ rises 6.8 M.
T.	9	J. v. Staupitz	7	0	5	0	6	58	5	2	5	51	16	♂ ♀
F.	10	Martin Luther	7	1	4	59	6	59	5	1	sets		16	New Moon 5.51 E.
S.	11	Martin Bischof	7	2	4	58	7	0	5	0	5	50	16	Moon in ♄
3d Sunday after Trinity			Matth. 23: 15-2. Phil. 4: 17-21.				Day's length:				Cleveland 9h. 54m. Philadelphia 9h. 58m.			
S.	12	Livinus	7	3	4	57	7	1	4	59	6	52	16	♂ ♀ sets 7.4 ♂ ♀ ☉
M.	13	Arcadius	7	4	4	56	7	2	4	58	7	50	16	
T.	14	Peter M. Verm.	7	5	4	55	7	3	4	57	9	6	15	
W.	15	John Keppler	7	6	4	54	7	4	4	56	10	18	15	♀ stands still Sirius rises 10.6 E.
T.	16	Casper Cruciger	7	7	4	53	7	5	4	55	11	28	15	
F.	17	Bernhard	7	8	4	52	7	6	4	54	11	59	15	
S.	18	Gregory III.	7	9	4	51	7	7	4	53	morn		15	F. Quarter 3.13 M.
24d Sunday after Trinity			Matth. 9: 15-28. Col. 1: 9-14.				Day's length:				Cleveland 9h. 40m. Philadelphia 9h. 44m.			
S.	19	Elisabeth	7	10	4	50	7	8	4	52	12	50	14	♄ in Perigee
M.	20	John Williams	7	11	4	49	7	8	4	52	1	54	14	
T.	21	Columbanus	7	12	4	48	7	9	4	51	3	6	14	
W.	22	John Ecolampad.	7	12	4	48	7	10	4	50	4	15	14	Full Moon 8.34 E.
T.	23	Clement of Rom	7	13	4	47	7	11	4	49	5	32	13	
F.	24	John Knox	7	14	4	46	7	12	4	48	rises		13	
S.	25	Katharina	7	15	4	45	7	13	4	47	5	26	13	Moon in ♄
25th Sunday after Trinity			Matt. 9: 15-28. Thes. 4: 13-18.				Day's length:				Cleveland 9h. 26m. Philadelphia 9h. 24m.			
S.	26	Conrad	7	16	4	44	7	13	4	47	6	20	13	♂ rises 6.24 E.
M.	27	Mag. Blaarer	7	16	4	44	7	14	4	46	7	14	12	Orion rises 7.2 E.
T.	28	Alex. Roussel	7	17	4	43	7	15	4	45	8	9	12	
W.	29	Saturr.inus	7	18	4	42	7	16	4	44	9	7	11	
T.	30	Andrew	7	19	4	41	7	17	4	43	10	2	11	♀ sets 6.0 E.

Conjectures of the Weather.

1.-2. changeable. 3.-5. pleasant. 6.-7. cloudy. 8.-9. cold. 10.-12. mild. 13.-14. rain. 15.-17. changeable. 18.-19. cloudy. 20. rain. 21.-24. Indian-summer. 25.-26. clear. 27.-28. cloudy. 29.-30. mild.

The Classes. Of these there are now forty-eight as follows :

EASTERN SYNOD.		26. Ursinus
1. East Pennsylvania	27. Missouri.	
2. Lebanon		PITTSBURG SYNOD.
3. Philadelphia	28. Clarion	
4. Goshenhoppen	29. St Paul	
5. Lancaster	30. Allegheny	
6. East Susquehanna	31. Westmoreland	
7. West Susquehanna	32. Somerset	
8. Tohicken		POTOMAC SYNOD.
6. Lehigh.		
OHIO SYNOD.		33. Zion
10. Miami	34. Maryland	
11. Lancaster	35. North Carolina	
12. Tuscarawas	36. Virginia	
13. Tiffin	37. Mercersburg	
14. Iowa	38. California	
15. Eastern Ohio	39. Portland, Oregon.	
16. Northern Illinois		EASTERN GERMAN SYNOD.
17. Shelby	40. German Philadelphia	
18. St Joseph	41. Maryland	
19. Kansas.	42. New York	
SYNOD OF THE NORTH-		43. West New York
WEST.		44. West Pennsylvania
20. Indiana		OHIO GERMAN SYNOD.
21. Zion	45. Erie	
22. Milwaukee	46. Heidelberg	
23. Minnesota	47. St Johns	
24. Sheboygan	48. Cincinnati.	
25. Nebraska		

THE THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH.

These are seminaries where young men, who have had the necessary college training, are educated for the ministry. The course is from two to three years ; tuition generally free.

1. The Theological Seminary at Lancaster, Pa., under the care of the three Eastern Synods. This is the oldest in the Church, and has educated over 400 ministers of the gospel. It has three professors. Apply to its President, Dr. E. V. Gerhart, Lancaster, Pa.

2. The Theological Seminary at Tiffin, Ohio, chartered in 1831 ; has educated 180 ministers. The professors are Dr. J. H. Good and Dr. Herman Rust, either of whom, addressed at Tiffin, Ohio, will give any necessary information to students. Donations and legacies are solicited, and may be made in the name of the treasurer, Dr. Isaac H. Reiter, Miamisburg, Ohio.

3. The Mission-House, in Wisconsin, which has sent out a large number of German ministers. It has three professors. All donations and applications may be sent to Rev. J. T. Kluge, Sheboygan, Wisconsin.

4. Theological Department of Ursinus College, at Freeland, Montgomery County, Pennsylvania. It now has three professors. All donations and applications may be sent to Dr. J. H. A. Bomberger, of Collegeville, Pennsylvania.

COLLEGES AND SCHOOLS.

1. Franklin and Marshall College, at Lancaster, Pa. The oldest of the Colleges. Dr. Thomas G. Apple, President.

2. Heidelberg College, at Tiffin, O. Has educated more than 3500 students. Dr. G. W. Williard, President.

3. Ursinus College, at Freeland, Montgomery Co., Pa. Dr. J. H. A. Bomberger, President.

4. Palatinate College, at Meyerstown, Pa. Dr. G. W. Aughinbaugh, President.

5. Catawba College, at Newton, N. C. Rev. J. C. Clapp, President.

6. Calvin Institute, at Cleveland, O. ; organized after the model of a German Gymnasium. Dr. H. J. Rütenik, President.

7. Clarion Collegiate Institute, at Rimersburg, Clarion Co., Pa. Rev. J. J. Pennypacker, President.

8. Juniata Collegiate Institute, at Martinsburg, Blair Co., Pa.

9. Greensburg Female Collegiate Institute, at Greensburg, Pa. Rev. L. Cort, President.

10. Allentown Female College, at Allentown, Pa. Rev. W. F. Hofford, President.

11. St. John's Select School, at Knoxville, Ind. Rev. G. L. Staley, D. D., President.

12. Female Seminary, at Mercersburg, Pa. Rev. Jacob Hassler, President.

PUBLICATIONS OF THE REFORMED CHURCH.

ENGLISH.

The Ref. Church Messenger. Philadelphia, Pa. Weekly, at \$2.20. Dr. P. S. Davis, editor-in-chief.

The Christian World, Dayton, O. Weekly, at \$2.00. Dr. Isaac H. Reiter, editor.

Missionary Sentinel, Anna, Union Co., Ill. Monthly, at 50 cts. Rev. S. P. Myers, editor.

Leaves of Light, Dayton, O. Bi-weekly, for S. Schools, at 50 cts. To Sunday Schools in packages at 30 cts.




Guardian, Philadelphia, Pa. Monthly, at \$1.00.

Reformed Quarterly Review, Philadelphia, Pa., at \$3.00. Dr. T. G. Apple, editor.

12th Month

December,

30 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago SUN				Philadelphia SUN				MOON		SUN PAST M.	ASPECTS OF PLANETS
			RISES H.	SETS M.	H.	M.	RISES H.	SETS M.	H.	M.	Ri. & Se. H. M.	SIGNS		
F.	1	Eligius	7	19	4	41	7	17	4	43	11	0	11	
S.	2	John Ruysbrock 	7	20	4	40	7	17	4	43	morn		10	L. Quarter 9.29 E.
1st Sunday in Advent			Matth. 21: 1-9. Romans 13: 11-14.								Day's length:		Cleveland 9h. 20m. Philadelphia 9h. 24m.	
S.	3	Gerh. Groot	7	20	4	40	7	18	4	42	12	2	10	☾ in Apogee
M.	4	G. of Zuetphen	7	21	4	39	7	18	4	42	1	10	10	
T.	5	Nicolaus	7	21	4	39	7	19	4	41	2	20	9	7* south 10.53 E.
W.	6	Crispina	7	22	4	38	7	19	4	41	3	21	9	♂ ♀ ☉ Inferior
T.	7	Philipp Fr. Hiller	7	22	4	38	7	20	4	40	4	16	8	
F.	8	Fredrick A. Lampe	7	23	4	37	7	20	4	40	5	8	8	
S.	9	Benjamin Schmolck	7	24	4	36	7	20	4	40	6	0	7	Moon in ☊
2nd Sunday in Advent			Luke 21: 25-36. Romans 15: 4-12.								Day's length:		Cleveland 9h. 12m. Philadelphia 9h. 18m.	
S.	10	Paul Ebner 	7	24	4	36	7	21	4	39	sets		7	New Moon 10.9 M.
M.	11	H. of Zuetphen	7	25	4	35	7	21	4	39	5	40	7	♂ south 10.23 E.
T.	12	Vicelin	7	25	4	35	7	22	4	38	6	50	6	
W.	13	Berthold	7	26	4	34	7	22	4	38	8	4	6	♂ Aphelion
T.	14	Diosecurus	7	26	4	34	7	22	4	38	9	15	5	
F.	15	Ignatius	7	26	4	34	7	23	4	37	10	25	5	☐ ♄ ☉
S.	16	Adelheid	7	26	4	34	7	23	4	37	11	34	4	Arietis south 8.24 E.
3d Sunday in Advent			Matth. 11: 2-10. 1 Cor. 4: 1-5.								Day's length:		Cleveland 9h. 6m. Philadelphia 9h. 14m.	
S.	17	Sturm 	7	27	4	33	7	23	4	37	morn		4	F. Quarter 11.11 M.
M.	18	Seckendorf	7	27	4	33	7	23	4	37	12	36	3	☾ in Perigee
T.	19	Abraham	7	27	4	33	7	23	4	37	1	42	3	
W.	20	Clemens of Alex.	7	27	4	33	7	23	4	37	2	45	2	
T.	21	EMBER Day	7	28	4	32	7	24	4	36	3	48	2	Shortest Day
F.	22	Hugo McKail	7	27	4	33	7	23	4	37	4	47	1	Winter begins
S.	23	Anna du Burg	7	27	4	33	7	23	4	37	5	50	1	♄ south 11.31 E.
4th Sunday in Advent			John 1: 19-28. Phil. 4: 4-7.								Day's length:		Cleveland 9h. 6m. Philadelphia 9h. 14m.	
S.	24	Christmas Eve 	7	27	4	33	7	23	4	37	rises		11	Full Moon 10.13 M.
M.	25	CHRISTMAS	7	27	4	33	6	23	4	37	5	38	10	Orion south 11.31 E.
T.	26	Stephanus	7	26	4	34	7	23	4	37	6	34	1	
W.	27	St. John Evang.	7	26	4	34	7	23	4	37	7	20	1	
T.	28	Holy Innocence	7	26	4	34	7	22	4	38	8	16	2	♄ stands still
F.	29	David	7	25	4	35	7	22	4	38	9	12	2	Sirius rises 8.0 E.
S.	30	Jonathan	7	25	4	35	7	21	4	39	10	10	3	
Sunday after Christmas			Luke 2: 1-14 Gal. 9: 2-7.								Day's length:		Cleveland 9h. 10m. Philadelphia 9h. 18m.	
S.	31	John Wycliffe	7	25	4	35	7	21	4	39	11	9	3	☾ in Apogee

Conjectures of the Weather.

1.-3. cloudy and cold. 4. snow. 5.-7. N. W. cold. 8.-9. clear. 10.-11. cloudy with rain and snow. 12.-14. changeable. 15.-17. cold. 18.-19. pleasant. 20. cloudy. 21.-22. snow. 23.-24. clear. 25.-27. cold. 28.-29. mild. 30.-31. pleasant.

Child's Treasury, Philadelphia, Pa. Monthly and semi-monthly, at 40 and 75 cts.

Sunshine, Philadelphia, Pa. Weekly.

The Instructor, Dayton, O. Quarterly.

Orphan's Friend, Butler, Pa. Monthly.

Missionary Herald, Lancaster, Pa. Monthly.

GERMAN.

Reformirte Kirchenzeitung, Cleveland, O. Weekly, at \$2.00. Rev. L. Praikschatz and Dr. J. Külling, editors. Has over 5000 subscribers.

Reformirte Hausfreund, Reading, Pa. Semi-monthly, at \$1.00. Dr. B. Bausman, editor.

Der Laemmerhirte, Cleveland, O. Monthly and semi-monthly, at 15 and 25 cts.

Abendlust, Cleveland, O. Monthly, at \$1.00. Dr. H. J. Rutenik, editor.

Lectiousblaetter, Cleveland, O. Quarterly and weekly.

MISSIONARY SOCIETIES.

The object of those societies is to collect funds, to aid new and feeble churches for a year or more, until they become strong enough to support ministers themselves, and afterwards to aid in assisting others.

1. The *Eastern Board*, representing the three Eastern Synods (U. States—Potomac—Pittsburgh) Treasurer W. H. Seibert, of Harrisburg, Pa. Dr. Theo. Apple, Superintendent.

2. The *German Board* (Synod of the Northwest). Treasurer, Rev. D. Zimmermann, Galion, O.

3. The *Ohio Board*. Treasurer, Rev. J. J. Leberman, Louisville, O.

4. *Board of Foreign Mission*. Treasurer, Rudolf F. Kelker, Harrisburg, Pa. This Board has lately established a mission in Japan. Rev. A. D. Gring was sent out during the summer of 1879.

EDUCATIONAL SOCIETIES.

The object of these societies is to seek out, encourage, and educate young men for the ministry. It usually takes a course of from four to six years or more, to fit them properly for their great work. These societies have been doing a most excellent work, and deserve liberal contributions. We estimate that they have aided at least 500 men for the ministry in the past years, and that the 746 ministers now on our roll would not number more than half that number, if these societies

had not been organized. *Every congregation in the Church should insist upon having the privilege of making an annual contribution to one of these societies.*

1. The Board of the Eastern Synods. Address

2. The Board of the Ohio Synod. Address Dr. L. H. Kefauvre, Tiffin, O.

3. The German Mission House. Address Rev. J. T. Kluge, Sheboygan, Wis.

4. The Ursinus Union. Address Dr. F. W. Kremer, Lebanon, Pa.

OTHER SOCIETIES.

1. Bethany Orphans' Home. Address Rev. R. B. Albright, Womelsdorf, Pa.

2. St. Paul's Orphans' Home. Address Rev. A. S. Stauffer, Butler, Pa.

3. Relief of Ministers and their Widows. Address Dr. Theo. Apple, Lancaster, Pa.

4. Ohio Board of Church Erection. Address Dr. I. H. Reiter, Miamisburg, O.

5. German Board of Church Erection. Address Rev. M. G. I. Stern, Indianapolis, Ind.

6. German Mutual Aid Society. Has about 800 members. Every member pays yearly from \$1 00—\$2 50, according to age. For circulars, explanation of details, apply to E. C. Klopp, Galion, O.

Progress of the Reformed Church.

Let us compare the year 1820 with the year 1880, which are the extremes of a period of sixty years, during which the population of the United States has increased threefold. As respects the Reformed Church

	1820	1880
Ministers	50	800
Congregations	300	1400

This is a sixteen-fold increase in Ministers, and nearly a five-fold increase in Congregations.

Then it had no Theological School, no College, no Newspapers. Now it has four Theological Schools, eight Colleges, and Collegiate Institutions, Female Seminaries, Orphans' Homes, Benevolent Societies. Besides it has now fifteen Newspapers, which are a powerful help to the progress of the Church.

Population, Capitals, and Area of Principal Nations.

COUNTRIES.	CAPITALS.	Last Cen- sus.	Population.	Area Square Miles.	Inhabi- tants to Square Mile.
Argentine Republic	Buenos Ayres	1875	1,715,681	871,000	1.96
Austria-Hungary	Vienna	1869	35,904,435	226,406	158.58
Belgium	Brussels	1876	5,336,185	11,373	469.20
Bolivia	La Paz	1861	1,742,352	473,300	3.70
Brazil	Rio de Janeiro	1872	10,108,291	3,275,326	3.08
Canada, Dominion of	Ottawa	1871	3,602,321	3,883,952	1.03
Chili	Santiago	1875	2,075,971	130,977	15.79
Chinese Empire	Pekin	Est.	433,500,000	3,923,627	110.45
Columbia	Bogota	1870	2,951,311	432,400	6.82
Egypt	Cairo	Est.	5,252,000	212,600	24.70
Denmark	Copenhagen	1870	1,912,142	14,553	131.32
Ecuador	Quito	1875	866,137	218,984	3.49
France	Paris	1876	36,905,688	201,900	182.79
Germany	Berlin	1875	42,727,360	212,091	201.45
Great Britain and Ireland	London	1871	35,000,000	121,230	288.70
Greece	Athens	1870	1,457,894	19,941	72.96
India, British	Calcutta	1871	190,663,623	950,919	200.50
Italy	Rome	1871	26,801,154	112,677	243.91
Japan	Yeddo	1874	33,623,819	156,604	214.71
Mexico	Mexico	1871	9,276,079	761,640	12.18
Morocco	Morocco	Est.	6,000,000	219,000	27.39
Netherlands	Amsterdam	1869	3,579,529	12,680	282.30
Norway	Christiania	1875	1,806,900	122,280	14.78
Paraguay	Asuncion	1873	221,079	57,303	2.85
Persia	Teheran	Est.	6,500,000	648,000	10.03
Peru	Lima	1876	2,699,945	502,760	5.31
Portugal	Lisbon	1875	4,441,037	36,510	121.31
Russian Empire	St. Petersburg	1876	86,952,347	8,404,767	10.34
Roumania	Bucharest	Est.	5,376,000	51,033	105.34
Servia	Belgrade	1874	1,720,270	19,721	87.33
Siam	Bangkok	Est.	6,300,000	250,000	25.20
Spain	Madrid	1870	16,222,814	182,758	92.11
Sweden	Stockholm	1876	4,429,713	170,970	25.90
Switzerland	Berne	1870	2,759,854	15,233	181.17
Turkey	Constantinople	Est.	31,669,147	1,812,048	17.62
Uruguay	Montevideo	1876	445,000	70,000	6.35
United States	Washington	1870	51,000,000	3,608,384	14.13
Venezuela	Caracas	1873	1,784,197	368,235	4.92

The above table will be found extremely valuable and interesting. It will be noticed, that in area there are four countries nearly equal, namely the United States, Brazil, Canada, and China. There is but one larger, namely Russia, and this is more than twice as large as either one of them. Of the four, the greater part of Canada is uninhabitable. Brazil will in the course of ages make a populous empire. The Chinese Empire now has a larger population than all four combined. Except China and India, the United States are now numerically, and we think in all other respects, the most powerful land on the globe. And yet it has, as yet, only a population of 14 persons to the square mile. What will it

be, when like Holland it has a population of 282 to the square mile? If such an event were possible, it would then have a population of a thousand millions. Belgium has a population of 469 to the square mile. If the United States could attain that average, its population would then be 1693 millions, or more than the entire present population of the globe! Since Great Britain has now a population of 288 to the square mile (or more than 20 times as many as the United States), and since Germany has now 212 to the square mile (or 15 times as many as the U. States), it is easily seen why there is such an immense stream of emigration to this land, under the peculiar circumstances of the present time.

Statistical Summary of the Reformed Church in the United States.

	Contributions.		Total: Synods 6.
	Congregational Purposes	Benevolent Purposes	
Synod in United States	9,213	51	9,264
Synod of Ohio	11,155	296	11,451
Synod of Northwest	11,160	248	11,408
Synod of Pittsburgh	5,600	120	5,720
Synod of the Potomac	7,131	267	7,398
Ger. Synod of the East	5,44	39	5,479
Students for Ministry	51	16	67
Sunday School Scholars	39,496	232	39,728
Sunday Schools	526	232	758
Deaths	602	2,165	2,767
Erased	2	387	389
Excommunicated	2	80	82
Dismissed	712	205	917
Communed	55,772	767	56,539
Certificate	1,209	261	1,470
Confirmed	377,374	75	377,449
Adults	380	119	499
Infants	5,290	2	5,292
Members Unconfirmed	67,935	115	68,050
Members	21,000	2	21,002
Congregations	433	1	434
Ministers	11	1	12
Classes	48	1	49
	63,501	4	63,505
	27,734	4	27,738
	101,753	8	101,761
	88,254	12	88,266
	45,600	13	45,613
	99,952	25	99,977
	63,501	3,802	67,303
	630,189	73,400	703,589

SYNODS.

Knowledge in a Nutshell.

A cubit is two feet.
A pace is three feet.
A fathom is six feet.
A span is 10 $\frac{1}{2}$ inches.
A palm is three inches.
A great cubit is 11 feet.
A league is three miles.
There are 2,750 languages.
Oats, 32 pounds per bushel.
Bran, 35 pounds per bushel.
Barley 48 pounds per bushel.
A day's journey is 33 $\frac{1}{3}$ miles.
Two persons die every second.
Sound moves 743 miles per hour.
A square mile contains 640 acres.
A storm blows 36 miles per hour.
Coarse salt, 85 pounds per bushel.
A tub of butter weighs 84 pounds.
Buckwheat, 52 pounds per bushel.
The average human life is 31 years.
A barrel of rice weighs 600 pounds.
An acre contains 4,840 square yards.
A firkin of butter weighs 56 pounds.
A barrel of flour weighs 196 pounds.
A barrel of pork weighs 200 pounds.
Slow rivers flow five miles per hour.
Timothy seed, 45 pounds per bushel.
A hurricane moves 80 miles per hour.
A rifle ball moves 1,000 miles per hour.
Rapid rivers flow seven miles per hour.
A hand (horse measure) is four inches.
Electricity moves 288,000 miles per hour.
The first lucifer match was made in 1829.
Gold was discovered in California in 1848.
The first horse-railroad was built in 1826.
A mile is 5,280 feet, or 1,700 yards in length.
Corn, rye and flax-seed, 26 pounds per bu.
The first steamboat plied the Hudson in 1807.
A moderate wind blows seven miles per hour.
Wheat, beans and clover seed, 60 pounds per bushel
The first use of a locomotive in this country was in 1829
The first almanac was printed by George von Purbach in 1640.
Until 1776 cotton spinning was performed by the hand spinning-wheel.
The first steam-engine on this continent was brought from England in 1753.

Deaths of Ministers of the Reformed Church.

From August 1st 1880 to August 1st 1881.

Name.	Ordained.	Residence.	Time of Death.	Age.		
				Years.	Months.	Days.
John Ault	1858	Littlestown, Pa.	July 26th 1880 ..	44	3	25
John H. Sykes	1864	Greencastle, Pa.	Nov. 10th 1880 ..	46	—	5
Fred. Walk	1864	Philadelphia, Pa.	Oct. 24th 1880 ..	69	2	22
John M. Clemens	1866	Conyngham, Pa.	Sept. 11th 1880 ..	42	7	14
Sam'l, R. Fisher, D. D.	1836	Philadelphia, Pa.	June 5th 1881 ..	71	0	8

From the above it will be seen that the number of Ministers of the Reformed Church called away during the last year was only five, a number much smaller than the average. Last year the number was only three. The Lord of the vineyard has been very kind to his laborers, during the past two years. The average age of these Ministers has also been among the lowest, being 54 years, 7 months, and 20 days. As the number of Ministers on our roll was about 750, we had the ratio of one death to 150 of our ministers. In the Presbyterian Church the number of deceased ministers was unusually large the last year, in fact the largest ever reported, namely 104. Their average age was sixty-nine. The following is a list of deaths in the Reformed Church for the past 12 years.

NO. DECEASED.		AVERAGE AGE.					
In 1870	6	63	years,	0	months,	0	days.
" 1871	11	61	"	9	"	10	"
" 1872	7	56	"	7	"	0	"
" 1873	5	58	"	4	"	24	"
" 1874	9	64	"	8	"	2	"
" 1875	14	66	"	3	"	26	"
" 1876	13	52	"	4	"	27	"
" 1877	10	63	"	8	"	23	"
" 1878	5	66	"	6	"	28	"
" 1879	11	61	"	10	"	28	"
" 1880	3	65	"	7	"	7	"
" 1881	5	54	"	7	"	20	"
In 12 years	99	61	"	3	"	19	"

In 12 years no less than 99 of our ministers have departed this life. From this we see the great necessity of our Colleges and Theological Seminaries, and the duty of supporting them liberally, if we wish to enlarge the work of the Church.

Comparative Summary of the Reformed Church in the United States.

Being a Triennial Exhibit for the last eighteen years.

	1863	1866	1869	1872	1875	1878	1881
Synods	2	2	3	4	6	6	6
Classes	26	29	31	35	44	45	48
Ministers	447	485	526	586	631	710	762
Congregations	1,099	1,144	1,179	1,312	1,342	1,369	1,403
Members	98,775	109,925	117,910	130,299	142,872	147,788	161,002
Members Unconfirmed	56,301	69,765	68,362	73,288	87,120	90,393	96,147
Baptisms, given year	11,739	11,175	12,776	12,487	13,500	13,302	14,309
" in 3 years	35,446	33,638	36,117	38,605	41,272	40,943	43,113
Confirmed, given year	5,552	6,845	7,068	7,462	8,766	8,456	9,113
" in 3 years	17,616	16,756	20,183	23,247	25,233	26,733	27,340
Certificate, given year	1,360	2,421	3,592	3,369	3,733	3,716	4,113
" in 3 years	4,406	6,205	8,779	9,889	10,912	11,184	12,340
Communed	87,871	91,547	96,728	109,507	116,000	120,681	132,709
Dismissed, given year	552	1,244	1,637	1,454	1,725	1,566	2,249
" in 3 years	1,674	2,975	4,459	4,762	5,000	5,185	6,747
Excom. or Erased, given year	119	196	144	318	387	174	1,727
" in 3 years	428	500	528	722	920	1,711	5,208
Deaths, given year	4,679	4,207	3,773	4,425	4,494	4,887	4,591
" in 3 years	12,725	13,486	11,186	12,594	12,000	14,102	13,780
Sunday-schools	894	939	1,020	1,021	1,220	1,237	1,346
Sunday-school Scholars	22,404	34,000	49,000	63,038	75,868	89,982	103,511
Students for Ministry				75	123	157	141
Benev. Contributions, given year	\$ 29,528	\$ 60,977	\$ 74,453	\$ 86,650	\$ 79,680	\$ 61,727	\$ 73,400
" in 3 years	100,000	202,718	228,818	247,387	253,766	207,417	310,000
Cong. Purposes, given year							
" in 3 years					700,000	1,305,905	1,305,905

For the Children.

CRADLE SONGS.

The most popular of German lullabies is a truly Teutonic mixture of piety, wonderlore, and homeliness. Wagner has introduced the music to which it is sung in his "Siegfried Idyl." We have to thank a Heidelberg friend for the text :

"Sleep, baby, sleep :
Your Father tends the sheep ;
Your mother shakes the branches small,
Whence happy dreams in showers fall :
Sleep, baby, sleep.
"Sleep, baby, sleep :
The sky is full of sheep ;
The stars the lambs of heaven are,
For whom the shepherd moon doth care ;
Sleep, baby, sleep.
"Sleep, baby, sleep :
The Christ-child owns a sheep ;
He is himself the Lamb of God ;
The world to save, to death he trod :
"Sleep, baby, sleep."

In Denmark children are sung to sleep with a cradle hymn which is believed (so we are informed by a youthful correspondent) to be "very old." It has seven stanzas, of which the first runs, "Sleep sweetly, little child ; lie quiet and still ; as sweetly sleep as the bird in the wood, as the flowers in the meadow. God the Father has said, 'angels stand on watch where mine, the little ones, are in bed.'" A correspondent at Warsaw (still more youthful) sends us the even song of Polish children :

"The stars shine forth from the blue sky,
How great and wondrous is God's might ;
Shine, stars, through all eternity,
His witness in the night.
O Lord, thy tired children keep ;
Keep us who know and feel thy might ;
Turn thine eye on us as we sleep,
And give us all good-night.
Shine, stars, God's sentinels on high.
Proclaimers of his power and might ;
May all things evil from us fly :
O stars, good-night, good-night!"

HOW TO WORSHIP GOD.

When I enter the house of prayer,
I must remember that God is there ;
I must respectful and quiet be,
Because it is written, "God seeth me."
In closing my eyes to offer prayer
To God, who is here and everywhere,
I must solemn and earnest be,
Because it is written, "He listeneth to me."

If I have a wicked thought within,
Or am clinging to any secret sin,
My words will only mockery be,
Because it is written, "He knoweth me."

God cares for the flowers, the birds, the trees,
And surely we are of more value than these ;
Then I will not troubled or anxious be,
Because it is written, "He loveth me."

And then in His holy Word we read
That He will supply our every need ;
And so, I must never distrustful be,
Because it is written, "He careth for me."

Our footsteps, too, He has promised to guide,
And ever keep near His children's side ;
Oh, may I never unfaithful be,
Because it is written, "He leadeth me !"

WORK FOR THE CHILDREN.

To learn the following thoroughly will fix numerous facts in the memory, the possession of which will be valuable all through life:

ORDER OF BOOKS OF THE OLD TESTAMENT.

The great Jehovah speaks to us
In Genesis and Exodus ;
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand ;
Samuel and numerous Kings appear
Whose Chronicles we wondering hear.
Ezra and Nehemiah, now,
Esther the beauteous mourner show.
Job speaks in sighs, David in Psalms ;
Ecclesiastes then comes on,
And the sweet Song of Solomon,
Isiah, Jeremiah then
With Lamentations takes his pen,
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's.
Next Jonas, Micah, Nahum come,
And lofty Habakkuk finds room ;
While Zephaniah, Haggai calls,
Wrapt Zechariah builds his walls ;
And Malachi, with garments rent,
Concludes the ancient Testament.

NEW TESTAMENT.

Matthew, Mark, Luke and John wrote the life
of their Lord ;
The Acts what Apostles accomplished, record ;
Rome, Corinth, Galatians, Ephesus, hear
What Philippians, Colossians, Thessalonians
revere ;
Timotheus, Titus, Philemon precede
The epistle which Hebrews most gratefully
read ;
James, Peter and John, with the short letter
Jude,
The rounds of divine Revelation conclude.

ENGLISH SOVEREIGNS.

First, William the Norman
 Then William his son ;
 Henry, Stephen and Henry,
 Then Richard and John.
 Next Henry the Third,
 Edwards one, two and three ;
 And again, after Richard,
 Three Henrys we see.
 Two Edwards, third Richard,
 If rightly I guess ;
 Two Henrys, sixth Edward,
 Queen Mary, Queen Bess.
 Then Jamie, the Scotchman,
 Then Charles whom they slew,
 Yet received after Cromwell
 Another Charles too.
 Next James the Second
 Ascended the throne ;
 Then good William and Mary
 Together came on.
 Till Anne, Georges four,
 And fourth William all past,
 God sent Queen Victoria ;
 May she long be the last !

— : —

PRESIDENTS OF THE U. S.

First stands the lofty Washington,
 That nobly great, immortal one ;
 The elder Adams next we see,
 And Jefferson comes number three ;
 The fourth is Madison, you know,
 The fifth one on the list, Monroe ;
 The sixth an Adams comes again,
 And Jackson seventh in the train ;
 Van Buren eighth upon the line,
 And Harrison counts number nine ;
 The tenth is Tyler in his turn,
 And Polk eleventh, as we learn ;
 The twelfth is Taylor that appears,
 The thirteenth, Fillmore fills his years ;
 Then Pierce comes fourteenth into view ;
 Buchanan is the fifteenth due.
 Now Lincoln comes, two terms to fill,
 Obedient to the people's will.
 Then Johnson, Grant and Hayes, in turn,
 A country's favor fairly earn.
 Next Garfield takes the reign of power,
 And safely holds them 'till his hour.

— : —

ROCK A-BYE BABY.

Rock a bye, baby : in the tree top,
 When the wind blows the cradle will rock ;
 When the bough breaks the cradle will fall,
 Down tumbles baby, and cradle, and all.
 Rock a bye, baby ; the meadow's in bloom ;
 Laugh at the sunbeams that dance in the
 room ;
 Echo the birds with your own baby tune,
 Coo in the sunshine and flowers of June.

Rock a bye, baby ; as softly it swings,
 Over thy cradle the mother love sings ;
 Brooding and cooing at even or dawn,
 What will it do when the mother is gone ?

Rock a bye, baby ; as cloudless the skies,
 Blue as the depth of your own laughing eyes ;
 Sweet as the lullaby over your nest,
 That tenderly sings little baby to rest.

Rock a bye, baby ; the blue eyes will dream
 Sweetest when mamma's eyes over them beam ;
 Never again will the world seem so fair—
 Sleep, little baby, there's clouds in the air.

Rock a bye, baby ; the blue eyes will burn
 And ache with that pain which your manhood
 will learn ;

Swiftly the years come with sorrow and care,
 With burdens the wee dimpled shoulders must
 bear.

Rock a bye, baby ; there's coming a day
 Whose sorrows a mother's lips can't kiss away ;
 Days when its song will be changed to a moan ;
 Crosses the baby must bear all alone.

Rock a bye, baby ; the meadow's in bloom ;
 May never the frosts pall the beauty in gloom,
 Be thy world ever bright as to-day it is seen ;
 Rock a bye, baby ; "thy cradle is green."

— : —

RHYMES OF ANIMALS.

A correspondent of the Cincinnati Gazette writes : "I strung the following rhymes together to tickle the ears of my little boys, four and six years old. They tease their mamma to read it over and over again, and then fetch the big illustrated dictionary to have her point out the funny animals with such strange names, and tell what she can about them. This fancy for rhyme and rhythm is, I suppose, a characteristic of nearly all children, and perhaps the publication of this will amuse a wider circle than my little household. The aim has been, after euphony, to have the most incongruous animals in juxtaposition :

Alligator, Beetle, Porcupine, Whale,
 Bobolink, Panther, Dragonfly, Snail,
 Crocodile, Monkey, Buffalo, Hare,
 Dromedary, Leopard, Mud-turtle, Bear,
 Elephant, Badger, Pelican, Ox,
 Flying-fish, Reindeer, Anaconda, Fox,
 Guinea-pig, Dolphin, Antelope, Goose,
 Humming-bird, Weasel, Pickerel, Moose,
 Ibex, Rhinoceros, Owl, Kangaroo,
 Jackal, Opossum, Toad, Cockatoo,
 Kingfisher, Peacock, Anteater, Bat,
 Lizard, Ichneumon, Honey-bee, Rat,
 Mockingbird, Camel, Grasshopper, Mouse,
 Nightingale, Spider, Cuttlefish, Grouse,

Ocelot, Pheasant, Wolverine, Auk,
 Periwinkle, Ermine, Katydid, Hawk,
 Quail, Hippopotamus, Armadillo, Moth,
 Rattlesnake, Lion, Woodpecker, Sloth,
 Salamander, Goldfish, Angeworm, Dog,
 Tiger, Flamingo, Scorpion, Frog,
 Unicorn, Ostrich, Nautilus, Mole,
 Viper, Gorilla, Basilisk, Sole,
 Whippoorwill, Beaver, Centipede, Fawn,
 Xantho, Canary, Polliwog, Swan,
 Yellowhammer, Eagle, Hyena, Lark,
 Zebra, Chameleon, Butterfly, Shark.

The Child's Prayer.

It is so called because children know and understand it, not because they alone love and use it. No prayer, except that which our Savior gave his disciples, is more indelibly printed on the minds of Christians, old and young. Mothers teach it to infants, before they teach the alphabet, and gray-haired men and women utter it when they go to rest. A writer in the *Churchman* describes the death of a saint fourscore and six years old, whose mind had so failed that he could not recognize his own daughter. "Very touching [says the relater] was the scene one night after retiring, as he called his daughter as if she were his mother, saying like a little child, 'Mother, come here by my bed, and hear me say my prayers, before I go to sleep.' She came near. He clasped his white, withered hands, and reverently said :

"Now I lay me down to sleep,
 I pray Thee, Lord, my soul to keep,
 If I should die before I wake,
 I pray Thee, Lord, my soul to take ;"

then quietly fell asleep to wake in heaven." Others like him, as the weight of years grew heavy and as memory grew weak, have expressed their faith in these same simple words ; others have cherished them through years of active effort. A well-known man, having spoken in a social meeting of the duty of daily prayer, was asked if his large business cares did not sometimes hinder his devotions. He replied : "I never go to sleep without a chapter and prayer, and I always close with the prayer my mother taught me, 'Now I lay me down to sleep.' The writer above quoted says that John Quincy Adams made a similar assertion. He also names other distinguished persons who made this child's prayer a part of their daily devotion.

Some have felt disposed to criticise the prayer because no mention is made of Christ, in whose name all prayers should be offered. The same criticism has been made of the Lord's Prayer. The difficulty may be overcome in either case. Add to the verse, as commonly repeated, the line,

"And this we ask for Jesus' sake."

The want of a companion prayer to the above for morning use has been felt by many mothers. The following is suggested :

"Now I wake me out of sleep,
 I pray Thee, Lord, my soul to keep ;
 If I should die before the eve,
 I pray Thee, Lord, my soul receive,
 That I may with my Savior live. Amen."

Man.

The average weight of an adult man is 140 lbs. 6 oz.

The average weight of a skeleton is about 14 lbs.

Number of bones, 240.

The skeleton measures one inch less than the height of the living man.

The average weight of the brain of a man is 3½ lbs.; of a woman, 3 lbs. 11 oz.

The brain of a man exceeds twice that of any other animal.

The average height of an Englishman is 5 ft. 9 in.; of a Frenchman, 5 ft. 4 in; and of a Belgian, 5 ft. 6¾ in.

The average weight of an Englishman is 150 pounds; of a Frenchman, 136 pounds, and of a Belgian, 140 pounds.

The average number of teeth is 32.

A man breathes about 20 times in a minute, or 1,200 times in an hour.

A man breathes about 18 pints of air in a minute, or upward of 7 hogsheads in a day.

A man gives off 4.08 per cent carbonic acid gas of the air he respire; respire 10.666 cubic feet of carbonic acid gas in 24 hours; consumes 10.667 cubic feet of oxygen in 24 hours, equal to 125 cubic inches of common air.

A man annually contributes to vegetation 124 pounds of carbon.

The average of the pulse in infancy is 120 per minute: in manhood, 80: at 60 years, 60. The pulse of females is more frequent than

that of males. The weight of the circulating blood is about 28 pounds.

The heart beats 75 times in a minute; sends nearly 10 pounds of blood through the veins and arteries each beat; makes 4 beats while we breathe once.

540 pounds, or 1 hogshead $1\frac{1}{4}$ pints of blood pass through the heart in one hour.

12,000 pounds, or 24 hogsheads 4 gallons, or $10,782\frac{1}{4}$ pints pass through the heart in 24 hours.

1,000 ounces of blood pass through the kidneys in one hour.

174,000,000 holes or cells are in the lungs, which would cover a surface 30 times greater than the human body.

Population of the German Empire.

The population of the German Empire on the 1st of December, 1880, has now been finally ascertained. It amounts in all to 45,194,172 souls, as against 42,727,260 at the previous census in 1875. The increase in five years is therefore 2,466,912. The population of the different States of the empire is now as follows: Prussia, 27,251,067, against 25,742,404 in 1875; Bavaria, 5,271,516, against 5,022,390 in 1875; Saxony, 2,970,220, against 2,760,586 in 1875; Wurtemberg, 1,970,132, against 1,881,505 in 1875; Baden, 1,570,189, against 1,507,179 in 1875; Alsace Lorraine, 1,571,971, against 1,531,804 in 1875; Hesse Darmstadt, 936,944, against 884,218 in 1875; Mecklenburg Schwerin, 576,827; Mecklenburg Strelitz, 100,269; Saxe-Weimar, 309,503; Saxe-Meiningen, 207,147; Saxe-Altenburg, 155,062; Saxe-Coburg Gotha, 194,479; Schwarzburg-Rudolfstadt, 80,149; Schwarzburg-Sondershausen, 71,083; Reuss (elder line), 50,782; Reuss (younger line), 101,265; Oldenburg, 337,454; Brunswick, 349,429; Anhalt, 232,747; Waldeck, 56,548; Schaumburg-Lippe, 35,332; Lippe-Detmold, 120,216; Lubeck, 63,571; Bremen, 156,229; Hamburg, 454,041.

Wit and Wisdom.

The Berlin correspondent of the *Boston Post* relates the following anecdote concerning the Emperor William: "Last year, while hunting in Silesia, with the Duke of Mecklenburg and the King of Saxony, the aged

Kaiser proposed returning to their castle on foot; but, soon becoming weary of the walk, he hailed a passing wagon and requested the driver to take them home. The peasant complied, but could not long restrain his curiosity, and soon remarked: "I suppose it is all right, and you look all right; but will you please tell me who you are?" "I am the Grand Duke of Mecklenburg." "Oho-o-o!" exclaimed the rustic. "And who are you?" "I am the King of Saxony." "Oho! ahem!" ejaculated their driver. "And you, mister, who are you?" "I am the Emperor." "There, that will do, my friends," grinned the peasant; "and I dare say you would like to know who I am. I am the Shah of Persia, and when it comes to joking I can take my part as well as the next man." The three sovereigns were convulsed with laughter; but the peasant drew a long face when he found that he had been the only joker."

AN ARKANSAS DOG STORY.

Captain Pees Pritchard owns a dog that he would not part with for the world. The world is a pretty large offer, but he would not accept it for his dog Bruno. When in Memphis not long ago Bruno got separated from his master in the crowded street, and when the Captain went on board a steamboat, on his return to Little Rock, the dog was nowhere to be seen. The owner of Bruno was much affected by the failure of his faithful follower to stay with him. They had travelled many times from Little Rock to Memphis and back, both by steamboat and cars. The wheels of the Marlin Speed turned the requisite number of times, and Captain Pritchard found himself in Little Rock. He mourned the loss of his dog almost as much as if he had lost a child, but that evening, as he sat in his room, there came a scratching at the door, and when it was opened Bruno walked in, wagging his tail with the most frantic and evident efforts to wag it off. How he got home was a nine days' wonder. Captain Pritchard saw a conductor of the Memphis and Little Rock Railroad a day or two after, who said, "Did your dog come home?" "Yes; what do you know about it?" "He rode over from Memphis with me, that's all." "Who put him on the train? I want to thank him." "He got on himself,

went into a passenger car, sat down, and, whenever the train would stop at any station, would shrink back under the seats. He did not try to get off at any station until Little Rock was reached. When the brakeman opened the door and shouted 'Little Rock,' out popped Bruno, and made straight for home."

An exchange says: "Dr. Boyd was once asked, why it was that he consented to the marriage of his daughter to a Presbyterian. "Well," he replied, "as far as I have been able to discover, Cupid never studied theology."

As a match for this, take the following: An old doctor of divinity, well known to many of our readers, and who was specially severe on young theologues who broke their engagements with young ladies, was approached by a young preacher for whom he had no special fondness, requesting the hand of his daughter. The old gentleman was a little embarrassed, but he soon rallied, and said: "Mr.—, are you and my daughter — engaged?" "Yes, sir", replied the young gentleman. "Then, I suppose we will have to make the best of a bad bargain", and bowed his head in acquiescence.

There's a heap of philosophy in the question which a Washington young lady of the mature age of six propounded to her aunt the other day. It was after the story of the Creation and the Fall had been related, and the young lady had been meditating for some time on the moral of it, when she suddenly broke out with: "Auntie, after Adam and Eve disobeyed God, why didn't He kill 'em dead and begin over again?" It is not impossible that the question has occurred to older people.

"That dog of yours flew at me this morning and bit me on the leg, and now I notify you that I intend to shoot it the first time I see it." "The dog is not mad." "Mad! I know he is not mad. What's he got to be mad about? It's me that's mad."

A minister overtook a Quaker lady, and politely assisted her in opening a gate. As she was a comparative stranger in town, he said: "You don't know, perhaps, that I am Mr.—. Haven't you heard me preach?" "I have heard thee try," was the quick rejoinder.

A little Oil City girl observed her mother measuring cloth by holding it up to her nose with one hand and reaching out to arm's

length with the other. She assumed a thoughtful aspect, and, after cogitating a few moments, asked: "How can you measure cloth that way? Can you smell a yard?"

Rev. Dr. Hall said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn, when a parishioner said: "That's right, Doctor. Cut your sermons short."

A wag suggests that a suitable opening for many choirs would be: "Oh! Lord, have mercy on us miserable singers."

The latest and most refreshing Sabbath-school incident happened in a class not a thousand miles from Lewiston. The teacher had grown eloquent in picturing to his little pupils the beauties of Heaven, and he finally asked: "What kind of little boys go to Heaven?" A lively little four-year-old boy, with kicking boots, flourished his fist. "Well, you may answer," said the teacher. "Dead ones!" the little fellow shouted at the extent of his lungs.

Every Christian is born great, because he is born for heaven.

He that cannot forgive others breaks the bridge over which he must pass himself.

A Christian must be a man of faith every step of the way — one whom the world knows not, though he so well knows the world.

All human discoveries seem to be made only for the purpose of confirming more and more firmly the truths contained in the sacred Scriptures.

Good actions avail nothing if the soul be unrenewed. You may stick figs, or hang clusters of grapes upon a thorn bush, but they cannot grow upon it.

QUIET HOURS. — How very dear to my memory are some quiet hours of which the world takes no note! To outward seeming they have been very uneventful. Nothing happened to set the day in which they came to us apart from other days; yet we know they were different, and were full of a strange, sweet charm, for the world forgetting, by the world forgot, we entered into the courts of the King.

He lived in Yorkshire, and had a fancy that he could preach; so he went to the preacher in charge of the circuit and told

him the burden on his mind. He was given an opportunity in a certain schoolhouse. His text was, "I am the light of the world," but he made a dreadful fist of it, greatly to the indignation of an old lady, who in her impatience at last shouted out, "If thee's the light o' the world, thee needs snuffing." There are a good many such "lights o' the world" who sadly need snuffing.

A noted infidel says that he has defied God all his lifetime, and that God has never yet done him any harm. One punishment of sin is the blindness and insensibility of which he boasts. A man given over to hardness of heart is to be pitied.

A priest in Ireland, having preached a sermon on miracles, was asked by one of his congregation, walking homeward, to explain a little more clearly what a miracle meant. "Is it a miracle you want to understand?" said the priest. "Walk on there forninst me, and I'll think how I can explain it to you." The man walked on, and the priest came after him, and gave him a tremendous kick. "Ow!" roared the man, "why did you do that?" "Did you feel it?" asked the priest. "To be sure I did," said the man. "Well, then, it would have been a miracle if you had not."

"How do you like the Episcopalian service?" asked Jones. "Never heard it," replied Fogg. "I dropped in at one of the churches last Sunday. It was quite early, and so I began reading the service. I didn't read far, though, before I found that it would never do for me. So I came out." "Why, what was the trouble?" "Too many collections." "Too many collections?" "Yes, on almost every page it said 'collect.' One collection is all I can afford to respond to. Must be awfully expensive to be an Episcopalian."

Those are the best Christians who are more careful to reform themselves than to censure others.

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye. —

Till religion becomes the desire of our hearts, it will not become the business of our lives. Most of the beautitudes which Infinite Compassion pronounced, have the sorrows of earth for their subject, but the joys of heaven for their completion. —

IRISH "SMARTNESS" The respect which the Irish have for their priests does not prevent them from enjoying a joke at their expense. I remember hearing of an instance of a poor girl going to a priest to ask him to unite her to the boy of her choice. The holy man demanded two sovereigns for the accommodation. The girl pleaded hard that she had not so much money; but he was inexorable: two sovereigns he must have.

She was leaving the house in the greatest despondency, when her eye lighted on the priest's cloak hanging on a peg in the hall. A bright thought occurred to her quick Irish mind: she took it down and vanished. Half an hour later she returned with the money, accompanied by her beloved Pat. The priest was now all smiles, performed the service with great goodwill, and bestowed on the happy couple a hearty blessing; and, as they left the church, Kathleen dropped a curtsy, thanked him for his kindness, and presented him with the pawnticket that he might recover his cloak.

The convenient manner in which priests modify the penalties for offences is exemplified in the following story: A poor man came to confession, and what he had to tell was that he had stolen a pig.

"Was it a good pig?" inquired the parish priest.

"Egad, your rivirence, it was an illigant cratur."

"Did it belong to a rich man or a poor one?"

"O, a very rich man, your rivirence."

"Well, well, that makes a difference. It is not of much consequence; he could afford to lose it. You need only say a few 'Ave Marias' and 'Pater nosters' for a week."

"Thanks, your rivirence; I'll do that."

"By the way, Pat," said the priest, as he was going out, "whom did the pig belong to?"

"Belong to, did you say? Shure, didn't it belong to your rivirence?"

I once asked a somewhat intelligent and very loquacious Irishman whether his countrymen were not thriftless.

"Very, sir," he replied; "it's because they're a nawble-minded people, sir. They're above thinking of trifles. Shure, isn't it a grand thing for a man when he's atin' his breakfast not to know where he'll go for his dinner?"

Too many glasses may make a tumbler of a man.

A Troy lawyer asked a woman on the witness-stand her age, and she promptly replied, "I sold milk for you to drink when a baby, and I haven't got my pay yet."

A little three-year-old, while her mother was trying to get her to sleep, became interested in some outside noise. She was told that it was caused by a cricket, when she sagely observed: "Mamma, I think he ought to be oiled."

Penitent old lady: "I have been a great sinner more than eighty years and didn't know it." Old colored servant: "I knowed it all de time!"

A man in Guilford, Ct., who was too poor to indulge in any luxuries other than children, was presented by a loving but unreckoning wife with triplets — three boys — and he sought for some family to adopt them. Mr. Clark was rather inclined to take them, but his good wife thought one would be perhaps enough. They were talking it over before their little eight-year-old daughter, who said: "Why don't we take one them, ma? Or don't they want to break the set?"

LESS VIGOROUS THAN THEIR FATHERS. A New-Hampshire correspondent of the *Manchester Mirror* expresses his views on the deserted farm question thus bluntly: "If farms have run down, the people who occupy them are a long way ahead in the race. We have got on our farms to-day a class of people who cipher through the algebra, play on the piano, and boast of an acquaintance with the fine arts, but they can't work. They have got fine minds, but their bodies are sickly, puny, and weak. To talk the matter plainly, we have bred the bone and muscle out of our families, until we have got a kind of human Jerseys, fine-boned, mild-eyed, and nice to look at, and pet, and put on exhibition, but so tender and weak that they are fit neither for our climate, our work, or our circumstances. Our fathers worked 12 or 14 hours a day and never thought of getting tired. We are used up when we have worked four hours. Our mothers made butter and cheese, fed the pigs and chickens, made the clothing for the family, and when a shower was coming could rake or load hay. Our wives want a maid to tend the baby and another to do the housework, a boy to do the chores, and if we keep more than one cow a cheese factory to prevent the milk from spoiling. It is safe to say

that 10 farmers' wives to-day cannot do as much hard work as would two 50 years ago. As a farming people we are played out. If the young New-Hampshire farmer who wants a wife to help him get a living instead of one to hang ribbons on and pour patent medicines into, would just go down to your city and find a good strong, vigorous, industrious, and frugal Irish or German girl, he would find his farm would pay better than it does now, and his children would be likely to be worth ten times as much as farmers as will be any of the next generation of pure-bred Yankees."

Useful Family Hints

FOR CRUP. — Take a knife or grater, and shave off in small particles about a teaspoonful of alum, mix it with twice its quantity of sugar to make it palatable, and administer it as quickly as possible. Almost instant relief will follow.

TO KEEP EGGS. — A subscriber writes: Eggs may be kept good for an indefinite period by the following method: Put them in an open work basket or colander, and immerse them for a moment in boiling water; let them stay just long enough to form a film on the inside of the shell; this excludes the air. Then place them in some convenient vessel small end down and set them in the coolest part of the cellar, where they will keep till wanted for use. This method we have used successfully for years.

TO HASTEN COOKING. — All kinds of poultry and meat can be cooked quicker by adding to the water in which they are boiled a little vinegar, or a little piece of lemon. By the use of an acid, there will be considerable saving of fuel as well as shortening of time. Its action is beneficial on old tough meats, rendering them quite tender and easy to be digested.

ALUM WATER. — It is said that nothing is better as a remedy for chafing, and also as a preventive, than a lotion of alum water. It should be applied with a soft linen or cotton rag at night, before retiring. A piece of alum as large as a hazel-nut, dissolved in a half pint of water, is sufficient. It is good also for tender feet and soft corns.

TO PREVENT FELONS.—The following directions, carefully observed, will prevent those cuticular and osseous abominations known as felons. As soon as the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can instantly be taken out with the point of a needle, or lancet.

NEURALGIA AND RHEUMATISM.—Boil a small handful of lobelia in half a pint of water, till the strength is out of the herb, then strain it off and add a teaspoonful of fine salt. Wring cloths out of the liquid as hot as possible, and spread over the part affected. It acts like a charm. Change the cloths as soon as cold, till the pain is all gone; then cover the place with a soft, dry covering, till perspiration is over, to prevent taking cold.

NOSE BLEED.—To stop bleeding of the nose, press the finger firmly upon the little artery that supplies the blood to the side of the face affected. The two small arteries, branching up from the main arteries on each side of the neck, and passing over the outside of the jaw-bone, supply the face with blood. If the nose bleeds from the right nostril, for example, pass the finger along the edge of the right jaw, till the bleeding of the artery is felt. Press hard upon it, and the bleeding will cease. Continue the pressure five minutes, until the ruptured vessels in the nose have time to contract.

A Wisconsin plum-grower reports that he has saved his crop several successive seasons by carrying under each tree — after the fruit is the size of a filbert — two or three times a week, until all danger from the curculio is past, a long-handled pan containing a quart or so of fired coal-tar. The fumigation is very quickly done, and unless washed off by rain the odor of smoke remains in the foliage several days.

LOCKJAW. — Having seen in your paper lately accounts of several cases of lockjaw, resulting from injuries by stepping on rusty nails, &c., I send you a remedy which has been known to prevent this painful disease in several instances: Take a red-hot coal from the fire and pour sweet oil (olive-oil) on it; then hold the wounded part over the thick smoke, as near as possible without burning. It will be necessary to repeat the

operation two or three times a day. This remedy has been known to cure after the jaws had commenced to get stiff.—D.

SOFT-SOAP. — Twenty pounds of pure grease to 14 pounds of potash will make a clean fish-barrel full; the potash I procure at the wholesale drug stores in Greenwich-street; dissolve it in water in a brass kettle over the fire: put the grease in the barrel; first pour the solution of potash over the grease, and stir it with a stick; let it stand 24 hours, then pour a pail of cold water in the barrel, and stir it thoroughly; let it stand 12 hours, and as it thickens, add a pail of cold water and stir again, and add water every 12 hours and stir until the barrel is full. In cold weather we use warm water. Be particular to have the barrel tight, as lye will leak through where water will not. A barrel will not answer more than twice, as the lye destroys it.

REMEDY FOR DRUNKENNESS. — We give again by request the Peruvian bark remedy which is said to kill the disease and the inclination to drink at one and the same time. If any of our readers try it or know of it being tried, will they please report results? Take one pound of best, fresh, quill red Peruvian bark, powder it, and soak it in one pint of diluted alcohol. Afterward strain and evaporate it down to half a pint. Dose — a teaspoonful every three hours the first and second day; the tongue to be moistened occasionally between the doses. If the patient has a headache in consequence of taking the medicine, reduce the dose. The third day take half a teaspoonful every three hours. Afterward reduce the dose to fifteen drops, then to ten, then to five. To make a cure, it takes from five to fifteen days, and in extreme cases thirty days. Seven days are about the average in which a cure can be effected.

HELPS IN HOUSE-CLEANING. — Provide ammonia for cleansing paint and carpets, the water when done with to be poured on house-plants or vines; cold tea for graining; a window scrub, which is a little stiff; brush with a long handle; a step-ladder; a carpet-stretcher; a self-wringing mop, which consists of a long handle with a stationary ring at the end, and another ring which moves freely up and down the handle, strips of cloth being sewed to these rings, and the movable ring being pulled up when in use

as far as the cloth will permit and turned around the handle till the clothes are wrung dry; pumice stone to remove marks from hard-finished walls; plenty of soft, clean old muslin and linen for cloths, a chamois-skin to polish mirrors and plate-glass; long-enduring, exhaustless patience, and an uninterrupted flow of good humor. With these the labor and discomfort of house-cleaning will be reduced to its minimum.

TO COOK SWEET POTATOES. — Boil them till they are done, then scrape the skin from them carefully, cut them in longitudinal slices a quarter of an inch thick, and pour over each slice, as it is placed in the sauce dish or nappy, a sirup made of butter and sugar, in equal parts, boiled together. Those who have never eaten sweet potatoes prepared in this way, have no idea of their deliciousness.

CHARCOAL AND ITS USES. — Charcoal, laid flat while cold on a burn, causes pain to abate immediately; by leaving it on for an hour, the burn seems almost healed when the burn is superficial. And charcoal is valuable for many other purposes. Tainted meat, surrounded with it, is sweetened; strewn over heaps of decomposed pelts, or over dead animals, it prevents any unpleasant odor. Foul water is purified by it. It is a great disinfectant, and sweetens offensive air if placed in shallow trays around apartments. It is so very porous in its "minute interior," it absorbs and condenses gases most rapidly. One cubic inch of fresh charcoal will absorb nearly one hundred inches of gaseous ammonia. Charcoal forms an unrivaled poultice for malignant wounds and sores, often corroding away dead flesh, reducing it to one quarter in six hours. In cases of what we call proud flesh it is invaluable. It gives no disagreeable odor, corrodes no metal, hurts no texture, injures no color, is a simple and safe sweetener and disinfectant. A teaspoonful of charcoal, in half a glass of water, often relieves a sick headache; it absorbs the gases and relieves the distended stomach pressing against the nerves, which extend from the stomach to the head. It often relieves constipation, pain or heartburn.

THE VIRTUES OF BORAX. — The excellent washerwomen in Holland and Belgium, who "get up" their linen so beautifully white, use refined borax as a washing powder instead of soda, in the proportion of one large hand-

ful of powder to about ten gallons of boiling water. They save in soap nearly one-half. All the large washing establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used; for crinolines, requiring to be made stiff, a strong solution is necessary. Borax being a neutral salt does not in the slightest degree injure the texture of the linen. Its effect is to soften the hardest water, and therefore it should be kept on every toilet table. To the taste it is rather sweet; it is used for cleaning the hair, and is an excellent dentifrice, and in hot countries it is used in combination with tartaric acid and bicarbonate of soda as a cooling beverage. Good tea cannot be made with hard water. All water may be made soft by adding a teaspoonful of borax powder to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will at least be one-fifth.

PURE BEEF-TEA WITHOUT WATER. — Fill a quart self-sealing glass can with beef cut into very small pieces, close it, and place the jar in a kettle of warm water. Let the water come to a boil gradually, so that the jar may not break, and let it remain on the range about three hours; then strain it off and you will have a large cup of the pure juice of the beef. Then put in a little salt and cayenne pepper.

FLIES are said soon to disappear from a room containing a plate of the following mixture: Half a teaspoonful of black pepper in powder, one of brown sugar, and one of cream mixed together.

CANCER. — In response to several requests we reprint a recipe given some months since for curing cancer, and would be glad if the lady who sent it would favor us with her full address: One part large red-clover leaves, buds and roots; one part burdock roots; one-half part yellowdock roots, one and one-half parts knot-grass roots; add essence of wintergreen to taste. Boil the whole down slowly eight hours into syrup, add brandy and sugar to preserve it. Take the above in moderate-sized doses. Apply externally a salve made thus: Bruise wood or sheep sorrel by hard pounding, squeeze out the juice and dry on new tin.

Another correspondent gives the following recipe: "Gather wood-sorrel, that bearing a blue flower, is better than the plant bearing

a yellow flower, about the time it blossoms in quantity; pound it and press out the juice, put it in a plate and cover the whole plate with glass; set it in the sun until a paste is formed, then cork it tightly in a vial. When applied, it should be spread on cloth or wash leather, and placed over the cancer only in the day time, so that the patient may sleep. If properly gathered, prepared and applied, it will draw out the cancer in about four days. Meantime the patient should drink much yellowdock tea. This recipe is vouched for by Mr. Samuel Baker, of New Hampshire and Mrs. Warren James, of Deerfield Centre, N. Y.

TO CLEAN out a stove-pipe place a piece of zink on the live coals in the stove. The vapor produced by the zink will carry off the soot by chemical decomposition. Persons who have tried the process claim that it will work every time.

TO PURIFY THE BLOOD.—Make a tea of red clover blossoms and drink, taking two or three swallows at a time, five or six times a day.

SURE CURE FOR COLDS.—Boil two ounces of flax-seed in one quart of water; strain, and add two ounces of rock candy, one half pint syrup or honey; juice of three lemons; mix and let all boil well; let cool and bottle. Dose, one cupful before bed, one-half cupful before meals. The hotter you drink it, the better.

TO PRESERVE CORN FOR WINTER USE.—Boil the corn till the milk is set; cut off the grains, and allow one pint of salt for three of corn; put up in layers of each till jar is full; put a plate, inverted, on top, and stone or weight on top to press it down; when ready for use, soak till fresh enough; season to cook as fresh corn; add little sugar and cream, or milk.

STRAWBERRIES. — For the benefit of my friends I give my way of sowing strawberries. In a small yard, only large enough for flowers I have succeeded in having a nice ornament and plenty of nice strawberries of my own cultivation. Take a common flour barrel, core about fifty holes in it one inch large, set the barrel six inches in the ground, put in good rich dirt, set the roots with the stalk out through the hole, continuing in this way until the barrel is full.

THE PRIDE OF MORTALS.

The following (said to have been written by William Knox, of Scotland) was a favorite poem with Abraham Lincoln, who often repeated it to his most intimate friends:

Oh! why should the spirit of mortal be proud?
Like a swift, fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and willow shall fade,
Be scattered around, and together be laid;
And the young and the old and the low and the high
Shall molder to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The hand of the king that the scepter hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep,
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

"The saint who enjoyed the communion in heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust."

For we are the same our fathers have been:
We see the same sights our fathers have seen:
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wall from their slumber will come;
They joyed, but the tongue of their gladness is dumb.

They died—aye! they died; we things that are now,
That walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a death,
From the blossom of health to the paleness of death;
From the gilded saloon to the bier and the shroud;
Oh, why should the spirit of mortal be proud?

WHAT OF THE NIGHT?

What of the night, O watchman?
Do the first faint gleams of gold
Brighten the distant mountains
That stand so high and cold?
We dwell down here in the darkness,
And cry in our sore distress;
O, tell us of Heaven's morning
Its dawning, our world to bless.

"I stand on the walls of Zion,
And the night is not so black
But I see, on the far horizon,
A faintly gleaming track;
I hear the sighs below me,
And the heart-sick tears that fall,
But He who set me sayeth
'I will recompense them all.'"

O watchman, what of the morning?
For some there be who say,
Our night shall have no dawning,
Shall never be turned to day:
But midnight blackness shall cover
The earth as with a pall,
And the long desire of nations
Into dust and ashes fall.

"Behold, the morning cometh!
The far-off sky is bright,
And shafts of golden glory
Are streaming up the night.
O, ye who watch in shadows,
To hope and faith hold fast!
The Lord hath not forgotten.
His morn will come at last."

WORK AND WAIT.

A husbandman who many years
Had plowed his fields and sown his tears,
Grew weary with his doubts and fears.

"I toil in vain! These rocks and sands
Will yield no harvest to my hands;
The best seeds rot in barren lands.

"My drooping vine is withering;
No promised grapes its blossoms bring;
No birds among its branches sing.

"My flock is dying on the plain,
The heavens are brass—they yield no rain;
The earth is iron—I toil in vain!"

While yet he spake a breath had stirred
His drooping vine, like wing of bird,
And from its leaves a voice he heard:

"The germs and fruits of life must be
Forever hid in mystery,
Yet none can toil in vain for Me."

"A mightier hand, more skilled than thine,
Must hang the clusters on the vine,
And make the fields with harvest shine.

"Man can but work; God can create;
But they who work, and watch and wait,
Have their reward, though it come late.

"Look up to heaven! Behold and hear
The clouds and thunderings in thine ear,
An answer to thy doubt and fear."

He looked, and lo! a cloud-draped car,
With trailing smoke and flames afar,
Was rustling from a distant star.

And every thirsty flock and plain
Was rising up to meet the rain
That came to clothe the fields with grain.

And on the clouds he saw again
The covenant of God with men,
Re-written with his rainbow pen:

"Seed time and harvest shall not fail,
And though the gates of hell assail,
My truth and promise shall prevail."

WHAT IS PUBLIC WORSHIP?

Some go to church just for a walk;
Some to stare, and laugh, and talk;
Some go there to meet a friend,
Some their idle time to spend;
Some for general observation,
Some for private speculation;
Some to seek or find a lover,
Some a courtship to discover;
Some go there to use their eyes
And newest fashions to criticise.
Some to show their own smart dress,
Some their neighbor's to assess.
Some to scan a robe or bonnet,
Some to price the trimming on it;
Some to learn the latest news,
That friends at home they may amuse.

Some to gossip, false and true,
Safe hid within the sheltering pew;
Some go there to please the squire,
Some his daughters to admire;
Some the parson go to fawn,
Some to lounge, and some to yawn;
Some to claim the parish doles;
Some for bread, and some for coals;
Some because it's thought genteel,
Some to vaunt their pious zeal;
Some to show how sweet they sing,
Some how loud their voices ring;
Some the preacher go to hear,
His style and words to praise or jeer;
Some forgiveness to implore,
Some their sins to varnish o'er;
Some to sit and doze and nod,
And some to kneel and worship God.

DRIFTING.

Drifting, drifting, drifting ever
Down the current of life's river;
Cottage, palace, city, village,
And the valleys rich with tillage,
Pass before our longing vision
With a sort of sad derision,
As we keep on drifting, drifting,
Scenes each moment changing, shifting,
Till they faint and fade and die,
And we turn away and sigh!

Drifting to the far-off ocean,
That has neither sound or motion;
Every breeze is onward bearing —
Every hour the goal we're nearing;
Every star that falls from heaven,
Is a warning to us given;
Every breeze around us sighing,
Every flower upon earth lying,
Every thing we view that's dying,
Tells us plainly, tells us truly,
We shall hear our summons duly;
Every heartbeat, every breath,
Brings us nearer unto death.

Drifting, drifting, drifting ever
Down the current of life's river;
Can we tarry in our going,
Like an oarsman in his rowing?
Ask the earth to stop its rolling,
Or the wave the moon's controlling;
Ask the wind to cease its blowing,
Or the mind its daily knowing;
Nature ask to cease her springing,
Or the bird to cease its singing;
Ask the sun to dim its shining;
Ask the soul to cease its divining;
And if they our wish obey,
We can tarry on our way.

But we're drifting, drifting, drifting;
Everything is changing, shifting,
Naught can help us in delaying,
Neither sighing, wishing, praying;
And we soon must meet the ocean
That has neither sound nor motion;
Every heart beat, every breath
Brings us nearer unto death.

THE SABBATH DAY.

Like a mother's kiss to the weary child,
Like the calm of the sea waves, raging and wild,
Like rest, sweet rest, to tired feet,
Like joy's sweet dream, while sorrows sleep,
Like dew upon the drooping flower,
Like hope in a despairing hour,
Like joyful news from those we love,
Like benedictions from above,
Comes the Sabbath morn to me.

It hushes the din and angry strife,
It calms the storm of my busy life
And anchors me in her peaceful bay,
And bids me rest the blessed day.
No tempest of cares disturb my haven.
I am not on earth; I have found a heaven;
And love comes nestling into my heart
To heal the wounds and soothe the smart,
That the week day's battle is sure to give,
If I the life of a hero live.
I've left on the shore, far out of sight,
The strifes and the hates of the past week's flight,
And love to God and my fellow-men
Makes me long, to be like Christ again.

Greensburg, Ind., Sunday, Sept. 19. 1880.

A HOME MISSIONARY HYMN.

I.

Saints of God, the dawn is brightning,
Token of our coming Lord;
O'er the earth the field is whitening,
Louder rings the Master's word,
"Pray for reapers
In the harvest of the Lord."

II.

Feebly now they toil in sadness,
Weeping o'er the waste around,
Slowly gathering grains of gladness,
While their aching cries resound,
"Pray, that reapers
In God's harvest may abound."

III.

Now, O Lord, fulfill thy pleasure,
Breathe upon thy chosen band,
And, with pentecostal measure,
Send forth reapers o'er our land —
Faithful reapers,
Gathering sheaves for Thy right hand.

IV.

Ocean calleth unto ocean,
Spirits speed from shore to shore,
Heralding the world's commotion —
Hear the conflict at our door;
Mighty conflict—
Satan's death-cry on our shore.

V.

Broad the shadow of our nation,
Eager millions hither roam;
Lo! they wait for the salvation,
Come, Lord Jesus! Quickly come!
By Thy Spirit
Bring the ransomed people home.

VI.

Soon shall end the time of weeping,
Soon the reaping-time will come;
Heaven and earth together keeping
God's eternal Harvest Home.
Saints and angels!
Shout the world's great Harvest Home,

MAN'S MORTALITY.

Like as the damask rose you see,
Or like a blossom on a tree,
Or like a dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had —
Even such is man, whose thread is spun,
Drawn out and out, and so is done.

The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man — he dies.

Like to the grass that's newly sprung,
Or like a tale that's new begun,
Or like the bird that's here to-day,
Or like the pearly dew in May,
Or like an hour, or like a span,
Or like the singing of a swan —
Even such is man, who lies by breath,
Is here, now there, in life he dieth.

The grass withers, the tale is ended,
The bird is flown, the dew ascended,
The hour is short, the span not long,
The swan's near death, man's life is done.

Like to the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in weaver's hand.
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream —
Even such is man, who lives by breath,
Is here, now there, in life and death.

The bubble's out, the look forgot,
The shuttle's flung, the writings blot.
The thought is past, the dream is gone,
The waters glide, man's life is done.

Like to an arrow from the bow,
Or like the swift course of water flow,
Or like the tide 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole —
Even such is man, whose brittle state
Is always subject unto fate.

The arrow shot, the flood soon spent,
The time no stay, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
Or like a post that quick doth hie,
Or like a quarter in a song,
Or like a journey three days long,
Or like a snow when summer's come,
Or like the pear, or like the plum,
Even such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.

The lightning's past, the poet must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

A POEM OF SCRAPS.

1. Why all this toil for triumphs of an hour?
2. Life's a short summer — man a flower;
3. By turns we catch the vital breath and die —
4. The cradle and the tomb, alas! so nigh.
5. To be is better far than not to be,
6. Though all man's life may seem a tragedy;
7. But light cares speak when mighty griefs are dumb.
8. The bottom is but shallow whence they come.
9. Your fate is but the common fate of all;
10. Unmingled joys here to no man befall.
11. Nature to each allots his proper sphere —
12. Fortune makes folly her peculiar care.
13. Custom does often reason overrule,
14. And throw a cruel sunshine on a fool.
15. Live well, how long or short, permit to heaven;
16. They who forgive most, shall be most forgiven.
17. Sin many be clasped so close we cannot see its face —

18. Vice intercourse where virtue has not place;
19. Then keep your passions down, however dear,
20. Thou pendulum betwixt a smile and tear.
21. Her sensual snares let faithless Pleasure lay
22. With craft a skill to ruin and betray.
23. Soar not too high to fall, but stoop to rise.
24. We masters grow of all that we despise.
25. O, then, renounce that impious self-esteem;
26. Riches have wings, and grandeur is a dream.
27. Think not ambition wise because 'tis brave,
28. The paths of glory lead but to the grave.
29. What is ambition? 'tis a glorious cheat,
30. Only destructive to the brave and great.
31. What's all the gaudy glitter of a crown?
32. The way to bliss lies not on beds of down.
33. How long we live, not years but actions tell;
34. That man lives twice who lives the first life well,
35. Make, then, while yet ye may, your God your friend;
36. Whom Christians worship, yet not comprehend.
37. The trust that's given, guard, and to yourself be just;
38. For, live how we can, yet die we must.

H. A. DEMING.

[1. Young; 2. Dr. Johnson; 3. Pope; 4. Prior; 5. Sewall; 6. Spencer; 7. Daniel; 8. Sir Walter Raleigh; 9. Longfellow; 10. Southwell; 11. Congreve; 12. Churchill; 13. Rochester; 14. Armstrong; 15. Milton; 16. Bailey; 17. Trench; 18. Somerville; 19. Thomson; 20. Byron; 21. Smollett; 22. Crabbe; 23. Massinger; 24. Crowley; 25. Beattie; 26. Cowper; 27. Sir Walter Davenant; 28. Gray; 29. Willis; 30. Addison; 31. Dryden; 32. Francis Quarles; 33. Walkins; 34. Herrick; 35. William Mason; 36. Hill; 37. Dana; 38. Shakespeare.]

"UEBER DEN STERNEN IST RUH."

"BEYOND THE STARS IS REST."

I.

Slowly and softly the chorister sang
Words of most wonderful meaning and true,
And the great organ but whispered its tones,
Whilst she sang:

"Ueber den Sternen ist Ruh."

II.

'Round the stone walls of the chapel so quaint,
And through the ivy the autumn winds blew,
Joining the song of the chorister fair;
Singing still:

„Ueber den Sternen ist Ruh."

III.

Smilingly shone the sun's face in the sky.
And through the windows of many a hue,
Crowning the singer with halos of light,
Singing there :

"Ueber den sternem ist ruh."

IV.

And the loved pastor the blessed truth told :
"Jesus hath died for the Gentile and Jew ;"
And oft repeated the singer's sweet words,
Welcome words ;

"Ueber den sternem ist ruh."

V.

Ended the service, and slowly I strolled
Past many graves that were long made and new,
Reading on headstones of mottled and white,
Wondrous words :

"Ueber den sternem ist ruh."

IV.

Fleeing like spring days the old years have gone
And with the dead sleeps the chorister, too ;
Yet the wild birds from the chapel's ru'ned walls
Echo still :

"Ueber den sternem ist ruh."

Useful Family Hints.

POTTED CHICKEN. — This is an agreeable relish and makes a pleasant luncheon when travelling. Take a roast fowl and carve off all the meat. Take two slices of cold ham and chop it with chicken ; add to this one-quarter pound of the best butter ; add salt and pepper to taste ; now pound this all together to a paste ; put the mixture in a jam-pot ; cover closely. It will keep in a cool place 10 days, or long enough for any moderate journey.

BAKED SOUP FOR INVALIDS. — I find this receipt of use for invalids. It is easy to make and cooks cannot well blunder. Take a pound of juicy steak, from which all the fat has been removed, cut it up in pieces of about an inch square, salt and pepper it slightly ; take a stone jar to hold two pints ; pour into it a pint and a half of cold water, a teaspoonful of whole rice ; cover the jar with a saucer, and let it bake slowly for four hours ; remove any fat present — Dr. J. H. H. B.

GRAHAM GEMS. — One pint of buttermilk, two large spoonfuls of molasses, a heaping teaspoonful of soda, and a little salt. Make a moderately stiff batter with unbolted flour, and bake in gem irons.

WHITE GEMS. — One pint of buttermilk, a tablespoonful of lard, a level teaspoonful of soda, and the same of salt. Make a stiff batter, and bake in gem pans or muffin rings.

MUFFINS. — A teacup of Irish potato mashed through a colander, a pint warm water, and a teaspoonful of salt. Make a very stiff batter, putting in yeast sufficient to raise it, and bake in muffin rings.

POTATO PIE. — One pint of potato (Irish or sweet) mashed through a colander, a tablespoonful of butter, three eggs, the whites beaten to a froth, sweeten to taste, flavor with nutmeg. Bake in a single crust of rich paste.

HOW TO KEEP EGGS. — Take fresh eggs, grease them with melted tallow and set them on the little end in a box of saw-dust. When prepared in this way, and kept in a cool place in summer, and where they will not freeze in winter, they will keep perfectly fresh a year.

COOKIES. — Two cups sugar, one and one-half cups butter, one-half cup sweet milk, two teaspoons baking powder.

"CARRIE'S" COOKIES. — Half cup lard, half cup butter, one cup sugar, one egg, one-fourth cup sweet milk, one and one-half teaspoons baking powder.

GINGER BREAD. — One cup sugar, one sup molasses, two-thirds cup butter, one cup cold water, three cups flour, one egg, one teaspoon soda, one teaspoon ginger.

DOUGHNUTS. — One cup milk, one cup sugar, two eggs, one tablespoon butter, one and one-half teaspoons baking powder ; mix soft.

RAISED. — Boil one quart new milk, put in one pound butter, and melt ; beat three eggs with two pounds sugar, pour on the hot milk, stir all the time ; when nearly cold, add one cup yeast, salt, flour to a soft dough, and nutmeg ; raise, cut, and fry.

PUFFS. — One quart milk, one quart flour, four eggs, two tablespoons butter, one tablespoon sugar, three teaspoons baking powder, and salt.

PUFFETS. — Two eggs, two tablespoons sugar, one pint water or milk, one quart of flour, butter size of an egg, three teaspoons baking powder.

RUSKS. — One pint milk, one cup yeast, mix rather thin with flour ; when light, add twelve ounces sugar, four eggs, flour to make stiff as bread ; raise again, and mold.

THE BEST RICE PUDEING. — This rice pudding is beyond comparison the best ever made in spite of the fact that is the cheapest. The secret of its perfection is the long cooking it gets. For a 6 o'clock dinner the rice and milk should be put on the stove early in the forenoon. The best thing to cook it in is a double kettle. Add to a quart of milk two heaping tablespoons of rice. Let it simmer on the back of the stove — it must never boil—until a couple of hours before dinner. It will then be a thick creamy substance. Then salt and sweeten it to taste,

put it into a pudding dish, and bake in a moderate oven until it is of a jelly-like thickness and the top is slightly browned. It can be eaten either hot or cold. If the latter is preferred, the pudding may be made the day before if that is most convenient. If desired, a flavoring may be added. This is emphatically the perfect pudding of its kind.

DELICIOUS GRAHAM MUFFINS. — Add two beaten eggs to one pint of milk; stir in two cups of Graham flour and one teaspoon of baking powder. Bake in a quick oven fifteen minutes. These are made very quickly.

YEAST. — Take one coffee cup of grated potato; pour it in a pan, and put in it two and a half pints of boiling water; let it boil, and when done put in one cupful of sugar, one-half cupful of salt; when nearly cold put in a yeast-cake, and let it rise. —

LEMON CAKE. — Beat to a cream one cup of butter and three cups of powdered sugar. Add the yolks of five eggs, previously well-beaten, the juice and grated rind of one lemon, and cup of milk with one teaspoon of saleratus (or baking powder) dissolved in it. Then add the whites of the eggs beaten to a stiff froth; sift in four cups of flour and bake.

STEWED TOMATOES. — Take fine ripe tomatoes and pour over them boiling water, in order to loosen the skins. Slip off the skins and lay the tomatoes in a dish with a little butter, salt and pepper scattered over them. Set them on the stove and let them cook slowly about fifteen minutes. Then take them off and turn them. Add a little more butter, and dredge over them a little flour. Pour over them a scant cup of milk to make a gravy; set them back on the stove to scald about ten minutes.

CREAMED CHICKEN. — Clean and cut up in neat pieces two chickens. Put them on to boil and before they are done pare some potatoes, cut them in two, lay them on the top of the chicken and let them boil till done. Then take up the potatoes carefully on a plate by themselves; pour a pint of sweet cream upon the chicken, let it heat, then thicken with a scant tablespoonful of flour dissolved in a small half cup of milk. Season with salt, pepper and fresh butter. If you have no cream sweet milk will answer, but more butter will be required.

ANTS. A subscriber sends the following: "Ants were so numerous in my yard that they destroyed my flowers. I poured coal oil in the entrance to their nest, which completely destroyed them. In the winter they came up through the hearth and disturbed my cream-jar. I poured coal oil in the cracks of the hearth, and have not seen one since. This was several years ago."

FOR WATERPROOFING BOOTS a writer in "The Field," of London, says nothing is equal to "cold-drawn castor-oil, pure and simple," and this is how he uses it:

"It is best applied before a moderate fire. The boots to be dressed should be quite clean and dry, and especial care should be given to the welt and the tongues and their stitching to the upper leathers. I generally begin by pouring the oil from the bottle all round the welt, so that the angle between the sole and the upper leather is quite filled with oil, and then proceed all over the boot, including the edges of the soles, rubbing it in with the hand. When one is done, have a turn at the other, and so alternately till you have got in about a tablespoonful and a half to each boot. The tongues, being thinner leather, should be quite saturated. Subsequent dressings will not require so much oil. I have never found anything to touch this as a waterproof dressing; the gelatinous oil seems to effectually stop every pore in the leather. There is another advantage for those who are natty in such matters; the boots will soon take a good (common blacking) polish; so much so that a man may, if he likes, waterproof his ordinary walking boots for bad weather without spoiling their appearance. With a common walking boot, of ordinary thickness, apply the oil all over the sole. I wear boots so treated — shooting — over thick woollen socks, for from eight to twelve hours a day or more, without feeling the slightest inconvenience in any way; but they have the chilly feel inseparable from all boots that are oiled in any way."

INSECTS ON ROSES. — "For many years I have been troubled with insects of various kinds on my roses which spoiled both leaves and flowers. A few weeks since I saw a remedy prescribed in THE BOSTON JOURNAL OF CHEMISTRY which I have used with perfect success. My rose bushes now are in a flourishing condition and there is not a vestige of insect life about them. The remedy is said to be good for all plants including cherry trees afflicted with black aphids. Into a quantity of good strong domestic softsoap pour a quantity of crude carbolic acid, stir well together and allow to stand for a few hours. Two or three tablespoonfuls of the acid to a quart of soap may first be tried. Test the compound by mixing a little of it with soft water. If too much acid has been added, only particles of carbolic acid will be observed floating on the surface, and more soap should be added. Make it as strong with acid as the soap will perfectly cut. The refined acid may be used when the crude is not at hand. When prepared make a moderately strong suds and apply with syringe or sponge. In using on very delicate plants, should any fear be felt for the plants, they can be rinsed off after a few minutes. Not having home-made soap, I dissolved nice bar soap and used that, and applied the carbolic suds with a wisp or small broom brush as a sprinkler. One application often suffices, but two may be made if necessary."

PEELING POTATOES. — All the starch in potatoes is found very near the surface; the heart contains but little nutriment. Ignorance of this fact may form a plausible excuse for those who cut off thick parings, but none of those who know better. Circulate the injunction, "Pare thin the potato skin."

REMEDY FOR TOOTHACHE. — Two drahms of alum, reduced to an impalpable powder. Mix, and apply to the tooth.

ASPARAGUS FOR THE LUNGS. — The frequent use of asparagus is strongly recommended in affections of the lungs and chest.

HANDS AND FACE. — When heated wash the hands and face with very warm water, and it will remove from the face any unpleasant redness and heat in a comparatively short time, and produce a refreshing sensation. Never apply in these cases cold water, as it is very injurious to the skin and productive of redness and eruptions which are seldom, if ever removed.

USING STALE BREAD. — Butter the slices on both sides; place them in a heated spider containing a little boiled molasses, and brown nicely. You will be surprised at the result.

WASTE PAPER torn into small bits makes a very cheap filling for a sofa cushion, and it is good as well as cheap. Little folks and invalids can tear the paper.

TO PRESERVE MILK. — Milk often turns by an acid developed in the liquid. To prevent it, add to the milk a small portion of bicarbonate of soda. This is not at all injurious to the health; but rather aids digestion. Many of the great dairies on the continent adopt this method.

TO REMOVE MILDEW. — Soap the linen previously wetted, and apply salt and lemon juice to both sides; or apply finely-powdered pipe-clay, or fuller's earth, or finely-powdered chalk. Expose it for several hours to the atmosphere.

TO SWEETEN MUSTY CASKS. — Throw in burning coals and then cold water. Public brewers wash their casks with lime and water, mixed nearly to the consistency of paint; remain till dry and then wash well with water.

On the Making of One's Will.

Every person ought, in due time, to make his last will and testament, so that his worldly affairs may be set in order, and his property go to those persons and interests to whom he desires them to go. The writing of a will, according to the laws now in force, is a very simple matter, and every one can attend to this duty for himself from time to time. The benevolent objects of the church and the cause of Christ should not be forgotten. We give below a good form of a will, and also forms that may be used in making bequests for benevolent causes.

NOTE.—An important law in respect to bequests for benevolent objects was passed by the Ohio legislature a few years ago, and is in force now in Ohio; and a similar law is in force in Pennsylvania. *The will must be made twelve months before the death of the testator*, else the bequests to benevolence will be null and void. Hence persons ought not to delay the making of their will.

FORM OF A WILL.

In the name of God, Amen. I, _____ of _____ being of sound mind, memory, and understanding, do make, publish, and declare this my last will and testament, viz:

1. I give and bequeath to _____ the following property, etc.

2. I appoint _____ and _____ to be the executors of this my last will and testament, and do hereby revoke and annul all other wills made by me at any other time heretofore.

In witness whereof, I, the said _____ have hereunto set my hand and affixed my seal this _____ day of _____ in the year _____.

Seal

Signed, sealed, published, and declared by the testator (or testatrix), in the presence of each of us, as his last will and testament; and we, in his presence, and in the presence of each other, and at his request, have signed

our names as subscribing witnesses to such execution.

REQUESTS THAT MAY BE INSERTED IN THE ABOVE.

1. I give and bequeath to the Theological Seminary of the Ohio Synod of the Reformed Church in the United States, located at Tiffin, Seneca County, Ohio, of which Dr. Isaac H. Reiter is treasurer at present, the sum of _____ dollars, to be used for the general purposes of that organization.

2. Or to Heidelberg College, located at Tiffin, Seneca County, Ohio, of which N. L. Brewer, Esq., is treasurer at present.

3. Or to the Theological Seminary of the Synod of the North-West of the Reformed Church in the United States, located at Franklin, Sheboygan County, Wisconsin.

4. Or to Calvin Institute, located at Cleveland, Ohio.

5. Or to Franklin and Marshall College (or Palatinate College, or Mercersburg College), located at Lancaster, Pennsylvania.

6. Or to Ursinus College, located at Free-land, Montgomery County, Pa.

7. Or to the Board of Home Missions, or Board of Church Erection, or Board of Publication, or Board of Education of the Ohio Synod of the Reformed Church in the United States, of which Synod Dr. Jeremiah H. Good is treasurer at present.

If the sums thus bequeathed are to be used for any special purpose or in any special manner, it ought to be clearly stated in the bequests.

The Population of the World.

The present population of the entire globe may be estimated at 1,455,000,000. This is

a number almost beyond the grasp of persons who are not very conversant with arithmetical calculations. Suffice it to say, that the population of London, taken in its widest sense, is 4,000,000, and that, consequently, the whole world contains only 364 times as many persons as the metropolis of the British Empire. If the numbers are arranged in the order of the great divisions of the globe, Asia, with its 834,000,000 of inhabitants, stands first on the list, followed by Europe with less than half as many, viz., 315,000,000; Africa has 205,000,000, and America only 95,000,000, while Australia and Polynesia contain 4,000,000, and the Polar Regions only 82,000. These numbers added together, with the fractions we have omitted, give the grand total of 1,455,000,000. If we inquire into the population of the different countries of Europe, we find that Great Britain and Ireland, with its 35,000,000, is by no means the most populous, for Germany is estimated at 42,000,000, Austria-Hungary at 35,000,000, and France at 36,000,000. Among the smaller kingdoms, Denmark has about half the population of London, namely, only a few thousands over 2,000,000; Switzerland has 500,000 more; Belgium, one of the densest populated kingdoms, has 5,500,000; Sweden 4,500,000; Spain 16,000,000, and Portugal nearly 5,000,000. Russia is sparsely peopled in proportion to its extent, the whole population of its immense area only amounting to 87,000,000. But perhaps the most striking results of these investigations lie in the fact, that the handful of British in Asia control the destinies of 240,000,000 of natives. In America the United States is by far the greatest power, the population being 51,000,000; the Empire of Brazil coming next with 11,000,000.

If we inquire into the religious status of this immense population, the following carefully prepared estimates will be found of great interest.

	Total Population.	Roman Catholics.	Protestants	Eastern Churches.	Pagans.
America	95,000,000	48,000,000	40,000,000		7,000,000
Europe	315,000,000	148,000,000	72,000,000	70,200,000	24,800,000
Asia	834,000,000	4,700,000	1,800,000	8,500,000	819,000,000
Africa	205,000,000	1,100,000	1,200,000	3,200,000	199,500,000
Australia and Polynesia.....	4,000,000	400,000	2,000,000		1,600,000
Total	1,453,000,000	202,200,000	117,000,000	81,900,000	1,051,900,000

Alphabetical Register of the Ministers of the Reformed Church in the United States, FOR THE YEAR 1882.

[Note.—In order to render this register as valuable as possible, we give not only the name and post-office address, but also the year of ordination and the place of theological preparation. *a* stands for Eastern Theol. Seminary, formerly Mercersburg, now Lancaster; *h* for Heidelberg Seminary; *m* for Mission House; *u* for Ursinus College; *m* for Mercersburg College; *r* for York and Carlisle. We have aimed to make it as correct as possible. Those officiating in the German language, or in both German and English, are marked with an *o*.]

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